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The Outlook of Missions

Volume XIII

Number 7

July, 1921



CABINET OF THE WOMAN'S MISSIONARY SOCIETY



The Summer Missionary Conferences

Eight Centers of Christian Culture

1. Hood College Frederick, Maryland July 9 to July 16
REV. W. S. KERSCHNER, York, Pa., Chairman.
2. Kiskiminetas Springs School Saltsburg, Penna. July 18 to July 24
REV. A. B. BAUMAN, Johnstown, Pa., Chairman.
3. Catawba College Newton, N. C. July 19 to July 24
REV. L. A. PEELER, Kannapolis, N. C., Chairman.
4. Heidelberg University Tiffin, Ohio July 23 to July 30
REV. G. T. N. BEAM, Dayton, O., Chairman.
5. Theological Seminary Lancaster, Penna. July 23 to July 30
REV. W. E. HARR, Lock Haven, Pa., Chairman.
6. Ursinus College Collegeville, Penna. Aug. 8 to Aug. 14
REV. H. I. STAHR, Bethlehem, Pa., Chairman.
7. Mission House Plymouth, Wis. Aug. 15 to Aug. 21
REV. E. L. WORTHMANN, S. Kaukauna, Wis., Chairman.
8. Y. W. C. A. Indianapolis, Ind. Aug. 22 to Aug. 28
REV. W. H. KNIERIM, Indianapolis, Ind., Chairman.

—NOW—

Select Your Conference——Then Register

Every Organization of the Church Should Send at Least One Delegate

For further information, address The Conference Chairman

OR

The Department of Missionary Education

REV. A. V. CASSELMAN, *Director*

Reformed Church Building, Fifteenth and Race Streets, Philadelphia

The Outlook of Missions

Headquarters: Reformed Church Building, Philadelphia, Pa.

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The Quiet Hour



Come, and let us go up to the mountain of the Lord; . . . and He will teach us of His ways, and we will walk in His paths. —MICAH 4:2

I pray God we may be lifted, into a new experience, an entirely new level of sanctifying and strengthening fellowship with the Most High.
—J. STUART HOLDEN.

O Lord, our God, Thy mighty hand,
Hath made our country free;
From all her broad and happy land,
May worship rise to Thee!
Fulfill the promise of her youth,
Her liberty defend;
By law and order, love and truth,
America befriend!

We must learn to grow, we must apply ourselves to the task of living. A babe is without experience. To habituate yourself only to the most elementary truths, never to think for yourself and never to engage in Christian enterprise, is to stultify yourself.

In our practice of prayer, then, let our first conviction be that we come unto the living God, One who is personal and can make His own impression, One who tolerates no mediator but His own express image, His incarnate self, His very self fitted to the capacity of the human soul, without Whom no man cometh unto the Father.

—ALBERT D. BELDEN.

"Take whatever God sends,
As the tree's spreading branches do:
He clothes them with royal grace;
Shall He not take thought for you?
Trust, for the trustful heart
Knoweth the tenderest leading;
Knoweth how certainly God
Our need and our craving is heeding."

The year is made up of minutes: let these be watched as having been dedicated to God! It is in the sanctification of the small that hallowing of the large is secure.

—G. CAMPBELL MORGAN.

Waste no tears
Upon the blotted record of lost years,
But turn the leaf, and smile, oh, smile to see
The fair white pages that remain for thee!
—ELLA WHEELER WILCOX.

"Man is the only creature in the world that is striving all the time to improve his condition. That very necessity of improving his condition is an expression of the incurable hunger of his soul for creative activity, and God is conducting the world not in the interest of our happiness, but in the interest of our creative satisfactions."

We can never drift into any really worthy and permanent wealth. We can never drift into rest. The only people who never find rest are the idle and the indolent.

—J. H. JOWETT.

Our God and Father, unto Thee shall hymn and chant and high thanksgiving continually ascend. Those who dwell in the eternal light cease not to adore Thee. So long as seedtime and harvest, sunshine and rain, day and night continue, Thou shalt be praised. Whilst there are trees in the fields and birds on their branches carols shall be rendered to Him who provides for the wants of all living things.

—JOHN GARDNER.

Do not say a man is not worshipping God in the song because he is not singing. One sings sympathetically as well as vocally; with the spirit and with the understanding as well as with the voice. I sing best with the greatest singer. When I hear one who can sing, I sing with the singer. It carries my soul aloft.

—JOSEPH PARKER.

For nature ever faithful is,
To such as trust her faithfulness;
When the forest shall mislead me,
When the night and morning lie,
When sea and land refuse to feed me,
'Twill be time enough to die.

—RALPH WALDO EMERSON.

The Prayer

GRANT, we beseech Thee, Almighty God, that as we are bathed in the new light of Thy everlasting truth, so our clear sight of Thee in heart and mind may become sincere obedience to Thee in word and deed. Amen.

—ROWLAND WILLIAMS.

THE OUTLOOK OF MISSIONS

VOLUME XIII

July, 1921

NUMBER 7

The Summer Missionary Conferences



THE PROGRAM

The following is the General Program of all of the summer conferences. There are a few changes made in the individual conferences, but for the most part this Program will be carried out. A study of it will reveal the fact that anyone who attends a Conference and follows closely and carefully the conference activities for a week must surely return better fitted for entering upon the work of his congregation. In addition to the following regular Program a special Sunday School hour will be conducted at the Conferences at Frederick, Newton and Collegeville.

7:15.....Prayers before breakfast
7:30.....Breakfast
8:30—9:15...BIBLE PERIOD—"The Social Gospel."
9:20—10:30...MISSION STUDY CLASSES:

GENERAL:

- (a) ADULT—"The Mission Study Class Leader," by Dr. T. H. P. Sailer.
- (b) YOUNG PEOPLE—"Making Life Count," by Eugene C. Foster.

Home Missions—

- (a) ADULT—"From Survey to Service," by H. Paul Douglass.
- (b) YOUNG PEOPLE—"Playing Square with Tomorrow," by Fred Eastman.

Foreign Missions—

- (a) ADULT—"Why and How of Foreign Missions" (Revised Edition), by Arthur J. Brown.
- (b) YOUNG PEOPLE—"World Friendship, Inc.," by J. Lovell Murray.

10:30—11:00....CONFERENCE—Open Parliament (Question Box)

11:00—12:00....INSTITUTE HOUR
PROGRAM I.....Women's group including Woman's Missionary Society, Y. W. M. A. and Mission Bands.* Six W. M. S. leaders will be trained for these classes.

PROGRAM II.....Men's Group.

- First Day—"The Missionary Problems of the Parish"
- Second Day—"The Parish and Home Missions."
- Third Day—"The Parish and Foreign Missions."
- Fourth Day—"Men and Missionary Education."
- Fifth Day—"Men and Missionary Efficiency."

PROGRAM III—Young People's Group.

12:30.....Dinner.
2:00—3:00....QUIET HOUR. For study and instructor's "at home." Each instructor is to set an "at home" hour at which time any of his pupils may consult him about the work of his class.

3:00—5:00....RECREATION.

5:30.....Supper.
6:45—7:30....SUNSET SERVICE. Theme, "Thy Kingdom Come." The Kingdom of God in the heart, home, community and church, nation and world.

8:00—9:00....PLATFORM MEETINGS. Motion Pictures and Stereopticon Lectures by Rev. A. V. Casselman. Talks by home and foreign missionaries. Presentation of work by field secretaries. Pageant.

The People

Missionaries, Pastors, Board Secretaries, General Church Officers, Sunday School Officers and Teachers, Mission Study Class Teachers, Woman's Missionary Society Delegates, Young People's Society Leaders, Mission Band Superintendents, Missionary Leaders, Young Men and Women with capacity for leadership.

WHY NOT A DELEGATION FROM YOUR CHURCH?

THE SUMMER MISSIONARY CONFERENCE

A Week of Comradship in Council, Play and Worship
The Vacation That Lasts

Join Us This Year

THE PURPOSE

The Summer Missionary Conference is a meeting with a very special purpose. There are many by-products of the conference as you will find noted in another column; but the main purpose of every conference is distinct and unique. While we may enjoy many of these by-products and secure great inspiration and help from them, they must never be allowed to detract or distract from the main purpose. That purpose is training for the accomplishment of the missionary enterprise. It is assumed that all who come to these conferences are interested in Christian Missions.

THE CLASSES

The purpose of the classes at the Missionary Conference is to help to a clearer understanding of the Bible, a clearer understanding of the strength it has given to others for victorious living and which it will give to us, a clearer understanding of world problems and the Christian way

of meeting them; a clearer understanding of other peoples and our relation to them as world citizens and as American Christians.

THE DISCUSSION

The purpose of the "Conference Hour" at the Summer conferences is to bring together wide-awake workers and by free interchange of missionary ideas to develop the highest type of missionary leadership, to broaden the intimate and congenial knowledge of Missions that there may be more effective service in the congregations and in the life of individual Christians.

THE ADDRESSES

The purpose of the platform meetings of the conference, which are addresses by missionaries and Church leaders from every portion of the Church, is an intimate introduction to the principles and methods of modern missionary organization and propagation. We need the experience and the counsel of the expert who knows.

(Continued on page 294)



W. M. S. GROUP AT TIFFIN MISSIONARY CONFERENCE OF 1920

PHYSICAL, MENTAL AND SPIRITUAL UPLIFT

An Ideal Summer Outing

Information and Inspiration

Congenial Fellowship

Delightful Surroundings

WHY? BECAUSE—

WHY should I attend a missionary conference this Summer?

BECAUSE of the Apostle's command, "Study to Show thyself approved of God, a workman that needeth not be ashamed;"

AND the Missionary Conferences are the training schools of the Reformed Church for Kingdom workers;

AND I need the refreshing influences of a well-spent vacation week such as the Conferences afford;

AND the deeper inspiration and wider vision gained will make me better prepared for the work of next Fall and Winter;

AND I desire to help to remove as speedily as possible "the greatest barrier in the way of evangelization of the world"—namely the state of the Church at home;

AND the fellowship with missionaries from the firing line whom I will meet there;

AND the fields at home and abroad are ripe unto harvest, and calling for reapers;

AND thousands of young people, some of whom I can influence, will decide their life calling the coming year;

AND world-wide conditions call more loudly today than ever for whole-hearted service on the part of every earnest follower of Christ.

AND it will widen my horizon;

AND increase my knowledge;

AND deepen my convictions;

AND heighten my aspirations;

AND enlarge my sympathies;

AND enrich my spiritual life;

AND make cherished new friendships;

AND afford a delightful holiday;

AND acquaint me with choice books;

AND fit me for greater efficiency.

What Three Young Women Found at a Summer Conference

"The Conference is a place where you learn to love life. Even though you go as an utter stranger you come home with a long train of new acquaintances and a higher knowledge of God and you are conscious of greater ability to take a more active part in the great questions facing young women today."

"You develop a social consciousness and an individual consciousness. You learn loyalty to the truth. You acquire victory over self and earnestness of purpose. You feel readiness to serve. You acquire breadth of mind. You gain new ambition. You learn to know yourself, your fellow men, your God."

"We came to the conference, each with her own courage or discouragement; but each of us went away with the courage, the strength, and the vision, of the whole group."

Do You Want to Know How

To lead a mission study class?

To teach Missions in the Sunday School?

To interest boys and girls in Missions?

To build a program for the Woman's Missionary Society?

To present Missions to modern men in such a way that they will listen with interest?

To learn the latest about the new "Church School of Missions" and how to conduct it?

To put an appealing missionary program into your Young People's Society?

To discuss world problems of today in a manner befitting an American Christian?

To make the best investment of your life?

To become familiar with the latest and best missionary literature?

To sense your relation to the other peoples of this world as a world citizen?

IF SO, attend one of the eight "Centers of Christian Culture" advertised on the inside cover-page of this issue.

KISKIMINETAS

A New Conference Name for Pittsburgh Synod

OUR brethren of Western Pennsylvania, Pittsburgh Synod and Juniata Classis, have been having a most difficult time in arranging for their Summer Missionary Conference. In the first place, the regular time for the conference at Ridgeview was unobtainable this year; and, in addition, the rates were so materially increased as to become impossible. Indeed the Conference Committee was debating the advisability of trying to have a conference at all this year. Many of the pastors of the conference area were of the opinion that the rates were prohibitive. Now a very happy solution has been found for the whole perplexing problem. The Committee visited the Kiskiminetas Springs School at Saltsburg with a view to ascertaining its desirability and availability for the conference. The Presbyterian Young People's Summer Conference is held at this place every year. Our Committee found that Kiskiminetas was an ideal place for a summer conference, and they were successful in securing permission from the authorities for the use of the school for our conference. This is, indeed, a cause for congratulation.

The campus at Kiskiminetas contains 200 acres of shady walks, delightful groves and mountain springs. The spacious athletic grounds afford ample room for golf links and several ball fields. The charm of its location on a high bluff overlooking the Conemaugh Valley adds to the enjoyment of Kiskiminetas as an ideal conference location. The dormitories, recitation hall, gymnasium, swimming pool, bowling alleys, tennis courts, and athletic fields have all been put at our disposal and every conference need is abundantly met by this splendid equipment.

Saltsburg is 50 miles east of Pittsburgh on the Conemaugh Division of the Pennsylvania Railroad and can be reached by way of Blairsville Intersection or Butler Junction. The Conference headquarters are within easy walking distance of the depot and special arrangements will be made for transportation of baggage. Saltsburg is also easily accessible by automo-

bile. There is a splendid road to Pittsburgh and every facility for parking space on the grounds.

The Conference Committee has been seriously handicapped by the difficulties which have been set in its way. These are past now, however. By enthusiasm and earnest work, let us forget the hindrances of a bad start this year and make the initial conference at Kiskiminetas the finest we have ever had.

Can You Beat It?

The chairman of the Mission House Conference invites everybody to spend their vacation there. He says: "A strong, instructive, inspiring program. Recreation will be provided. Registration fee, \$1.00. Board and lodging for the week, \$8.00." Eight dollars a week for board and lodging ought to draw a large delegation from the East!

(Continued from page 292)

THE GOOD TIMES

The purpose of the recreation period and program at the Summer conferences is to convince people of the truth that religion and happiness are companions. Recreation every day is planned to provide fun and fellowship and to give suggestions, which can be taken home, of how to help other people to have good times.



A MISSIONARY GROUP AT A CONFERENCE

The Itinerary of a Thousand Dollars

REV. PROF. JAMES I. GOOD, D.D.

LAST Summer as the writer was about leaving America for Europe, the Foreign Board placed in his hands a thousand dollars which had accumulated in the Relief Fund for Europe. The writer had made many trips in his day, but he never had as much joy in any of them, because now he had to act as an almoner for our Church to distribute this fund to the suffering and starving Reformed Churches of Europe. It was not long after he arrived in Europe that well deserving objects for the charity of our Church began to be found.

The first was an old Hungarian Reformed pastor. He had been a leader in his Church for Evangelical Christianity and for progressive and spiritual movements in his Church. Because of the Bolsheviks and other troubles in Hungary, his health had been completely broken down as had that of his wife also. We found him in Switzerland trying to recuperate and we gave him, at different times, about one hundred dollars.

Then we took a trip from Switzerland to Austria and Hungary. In Vienna we came into contact with the direst poverty in Europe. We found there a Reformed congregation of about 15,000 souls with two pastors and two vicars who supply three preaching places. Of course, there was great suffering among the poor of this congregation, as there is everywhere there. Indeed, the rich of the congregation have been reduced well-nigh to poverty. The salary of the second pastor had shrunk because the value of their money had shrunk until his whole year's salary was only sufficient to buy him a good suit of clothes, and nothing more for himself and family. He was wearing a second hand suit that had been sent by the Reformed Church of Berne, in Switzerland. We went into their church the next Sunday morning and at the close of the service we laid \$100.00 on their communion-table, half for their pastors and half for their poor. They were profoundly impressed and deeply grateful for the gift. A day or two later we met the pastor of the Free Reformed congregation, com-

posed of Bohemians. We gave him \$50.00. He was very grateful and said he would give it all to their children, as it would not be enough to go around their adult poor.

Then we went to Hungary, where the large Reformed Church of two and a half millions has been torn into four parts. Owing to the fall in the value of their money, the salaries of their pastors and teachers have fallen to almost nothing. Thus the salary of one of their brightest and most efficient professors of theology, had fallen to three dollars a month for himself and family. How he managed to live I cannot imagine. We gave \$200.00 to aid the Hungarians and also \$50.00 more to resuscitate the monthly Sunday School Helps of the Reformed, which had gone out of existence during the war. We then returned to Switzerland to attend the great religious World-Conferences held there last August. One of them was the Reformed Conference of the Continental Reformed Churches. For the first time since the Synod of Dort, 1618, the Reformed Churches of Europe met together. At that Conference the condition and needs of the different Reformed Churches were presented. About twenty of the Reformed Churches of the Continent of Europe were represented. The report of two of them especially impressed us. One was a letter that came from the Reformed Church of Lithuania (Lithuania is in what was formerly Western Russia, and lies just north of Poland). This Church, which now numbers 23,000, is an old Church. It has come down from the Reformation having been founded by John A'Lasco, the Reformer. This letter revealed such dreadful destitution, on the part of pastors and people, that we at once sent them \$200.00, although it was difficult and somewhat dangerous to get the money there safely. But they received it and later wrote a letter of great thankfulness.

Another touching case that was brought out at that Conference at Lausanne, was of a Reformed pastor in the city of Cilli, in Jugo-Slavia, Rev. Fritz May. This minister had, through illness, lost the use of his lower limbs, so that he had to be carried into his Church and pulpit. Yet

so few are the number of ministers in that country, and so highly was he thought of by his congregation, that he continued to perform all the functions of a minister. He, together with his family, had repeatedly been in danger of starving. We at once sent him \$100 and, as we learned that his oldest son was a student for the ministry, we offered to send \$50 more, which we later did. Both father and son were overjoyed at this unexpected help. The gift came to them like a thunderbolt out of a clear sky, but they believed it was in answer to prayer. Also at the Conference at Lausanne, we found a theological student of the Reformed Church of Poland who was studying at Lausanne University. About a year and a half ago, a letter came from the Reformed Church of Poland, saying they had two theological students, but that they were too poor to send them to Switzerland for their theological education. The Ohio Synod at once gave \$200 to aid them. We found one of these students at Lausanne and the other at Basle, in Switzerland. We gave this young man at Lausanne \$100, for which he was deeply grateful. He will go back to Poland this summer to begin his ministry. We also later gave his companion \$50.

Finally, at the end of our pilgrimage, we got down to Jugo-Slavia, in the Balkans. We had heard that there were 100,000 Reformed there, who had been torn away from the Reformed Church of Hungary. Nobody seemed to know anything about their condition. We were the first and only foreigner to come to them in their oppressed and half-starved condition. They were profoundly impressed by our visit. They said they thought the rest of the world had forgotten and forsaken them. We spoke in one oppressed and their pastor boarding around in each family, a day at a time, so as to get enough to eat. We left the last \$100 of our fund there, and only of their Churches at Becmen, near Belgrade. We found that congregation greatly wished we had more to give to them. However, we left with them a promise that our Reformed Church in America would send them \$500.00 more last winter, which we have since done.

Such was the itinerary of a thousand dollars. We confess that playing the part of the Good Samaritan was a great joy to ourselves. We only wish that the givers of the money could have seen the joy and thankfulness of the Reformed people over there. We drew no hard and fast lines as to its recipients, only that they were needy. Of it we gave \$200 to the Lithuanian Reformed, \$350 to the Hungarian, \$300 to the Reformed of Vienna and Jugo-Slavia, \$150 to Polish theological students, and \$50 to the Bohemians. Quite a number of them had German services, as in Vienna and Jugo-Slavia, and most of them were our opponents in the late war. But they are our brethren, and when Lutherans are helping Lutherans over there, and Methodists are aiding the few Methodists, our Reformed Churches cannot afford to stand back. We are glad to say that since last summer our Reformed Church has sent more money to the Reformed people in Germany, Lithuania, Poland, Vienna and Jugo-Slavia. Our trip this summer, 1921, is to inquire into the condition of the Bohemians and the Poles, and perhaps other parts of Central Europe. We ask for the prayers of our Churches for our suffering Reformed brethren in Europe and also for their gifts. Any money can be sent to Rev. Allen R. Bartholomew, D.D., Secretary of the Board of Foreign Missions, at Fifteenth and Race Streets, Philadelphia.

Lord, the newness of this day,
Calls me to an untried way;
Let me gladly take the road,
Give me strength to bear my load;
Thou my guide and helper be,—
I will travel through with Thee.

—HENRY VAN DYKE.

If when life's morning is busy laying on
gold and vermilion upon the eastern sky, when
we are dreaming our dreams and seeing our
visions, and all the uprising forces of life are
plastic, if then we will hand ourselves over
to that good and acceptable and perfect will
of God and make that the principle of life, we
shall not need the bit and the bridle.

—G. CAMPBELL MORGAN.

"Let knowledge grow from more to more,
But more of reverence in us dwell,
That mind and heart according well,
May make one music as before,
But vaster!"

—ALFRED TENNYSON.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

An Important Announcement

A Superintendent of Missions for the Pacific Coast is the new announcement which the Board of Home Missions is happy to make at this time. The person who has been selected for this important place is the Rev. Edward F. Evemeyer, of Easton, Pa. He has accepted the call and is arranging to take charge of the work at an early date. He will be publicly inducted into his new office by the officers of the Board, on Sunday morning, July 10, in the First Reformed Church, Easton, Pa., where he served as pastor for the last eight years.

Our Home Mission work on the Coast has suffered seriously for lack of close personal supervision. Thirty-five years ago we had a congregation in San Francisco, another in Los Angeles; we owned a prominent corner lot in Seattle. All of this vanished because we had no one to give it supervision. We now have a scattered work in that section of the country. We have a classis in Oregon, we have a congregation at Lodi, Calif.; a Japanese Church in San Francisco, another Japanese Church in Los Angeles, and an English congregation in Los Angeles. There are now enough congregations in California to constitute a Classis by that name. And there is abundant room to spread out into new territory. Several years ago, General Synod's Board of Home Missions and the Tri-Synodic Board of the German Synods, agreed to co-operate in this work on the coast through a Superintendent representing both Boards. Furthermore, the Committee on Orientals, representing the Home Mission Council, last Fall, asked the Board of Home Missions to appoint an American Superintendent for our Japanese work, inasmuch as we were the only denomination doing work among Orientals on the coast without a Superintendent on the ground. Impelled, therefore, by these and other considerations, the Board challenged

Brother Evemeyer for this responsible and difficult task. He has accepted the challenge and the prayers and best wishes of the Church are back of him in this new venture. Mr. and Mrs. Evemeyer possess admirable qualifications for this work. Last year they visited the principal cities on the coast in connection with their trip around the globe; they have definite knowledge of the field; they stand high in the confidence of the Church, and above all they are truly consecrated to the cause and welcome a task that is really worth while. Our hearts and hopes and our prayers go with these people on this new quest.

The Whitmer Memorial

Superintendent A. C. Whitmer spent 34 years in the service of the Board of Home Missions. During that period no other man in the Reformed Church rendered more valuable service than he. His outstanding achievement was the establishing of our Church-building Funds, which, during these years have steadily grown in numbers and popularity, until today we have about 800 Funds on our list. A few years ago we set as our goal, ONE THOUSAND FUNDS. We are now within sight of that number. We wish to make the one thousandth Fund a Memorial to Superintendent A. C. Whitmer. It is to be a Fund of not less than one thousand dollars. When this suggestion was first made it met with most hearty response. The many friends of Superintendent Whitmer want to have a part in raising this Fund. One of our elders at once spoke up and said: "I will give \$100 towards it." But before we can erect this memorial we must have two hundred Funds, so as to reach the thousand Fund. December 8 is the first anniversary of Brother Whitmer's death. That would be a most suitable date for the completion of the Fund, provided we can raise two hundred other Funds in the meantime. Will you help?

Daily Vacation Bible Schools

In an encouragingly large number of our Missions, Daily Vacation Bible Schools are being conducted during these Summer months. These schools are steadily increasing in numbers and value. Usually there is very little publicity given to them, but the work they are doing is of inestimable value. Thousands of young folks are thus engaged in Bible Study, in systematic Bible study, which will qualify them to take their place as more active and more intelligent leaders in the church in the days to come. It is a great thing to believe that the coming decade shall have a host of church workers who shall have received this type of instruction during the most impressionable period of their lives. In the majority of cases the instruction is given by volunteer teachers, who are giving their services without any compensation, though in a few instances, the Board of Home Missions and the Publication and Sunday School Board are helping to defray the necessary expenses.

The Hungarian Situation

THOSE who have watched developments in the National Hungarian Church, in this country, will be interested to know that, at a recent conference of representatives from the Eastern and Western Classes, held at Perth Amboy, New Jersey, they decided to organize themselves into a new denomination in America, and thus sever their relations to the Conventus in Hungary, and remain separate from any other organization in this country. This matter had been pending for a number of years—The Reformed Church in the United States was the first Protestant body in America to interest itself in behalf of these people in our midst. This was as far back as 1890. Afterwards a number of other denominations began work among them; the Conventus of Hungary sent its delegate to this country to organize the Hungarian congregations into a body retaining ecclesiastical relations to the Hungarian government. This movement, some fifteen years ago, resulted in the withdrawal of about nine of the congregations, founded and supported by our Board of Home Missions.

When the war broke out, the financial support from Hungary for these churches ceased, and they were put to desperate straits. Negotiations were opened with the Presbyterian and with Reformed Churches for the reception of these congregations, numbering 40, which had been organized into two Classes, the Eastern and the Western. Plans had been formulated and steps were under way whereby these Classes were to come into the fellowship of the Reformed Church in the United States. The legal papers for the transfer of property were being prepared, when all of a sudden, for reasons not wholly explained, a conference of the ministers of the Classes was called and the decision was reached to become a separate and independent organization in this country, and thus take their place alongside of the other denominations. This step is to be greatly regretted, because it adds one more denomination to the already too numerous organizations in America. The new denomination is too small to become a vital factor in American life; it must, of necessity, remain circumscribed and limited in its activities. It will seek to perpetuate foreign customs in America, and its aloofness from other American denominations will retard the work of proper assimilation and hamper the progress of the work in general. Its limited financial resources will not allow its churches to reach out, or even to support its own ministers to a degree of real efficiency.

If the plan, as projected by the Joint Committee of the Eastern and Pittsburgh Synods, and agreed to by the President of the Eastern Classis and unanimously approved by the Western Classis in a conference called for the purpose, had been carried into effect, it would have proved of great advantage to our Hungarian friends and their churches. They would have profited financially, as well as spiritually, and would have stood on a parity with all of our churches, and would have shared in the life and work of our great denomination.

“The use of faculty and opportunity gives enlarged power, neglect spells the loss of what one has.”

Women Helpers

THE war did many things for us. Sometimes great calamities prove blessings in disguise. The war opened the eyes of the Board of Home Missions to the value of women workers in our Missions. When our missionary in Sioux City went into the service as chaplain, the Board, unable to find a man temporarily to take the place of the pastor, sent a woman there, in the person of Miss Myra Noll, who had just completed her course in the Philadelphia Training School for Christian Workers. She soon demonstrated that her services were of an inestimable character, and great regret was expressed when she left upon the missionary's return. Her work revealed the possibilities of such service. We have had deaconesses in our Hungarian Missions for a long time, but their value in our English Missions was not as keenly felt. Now, we have these assistant workers employed in Denver, Colorado; Chicago, Ill.; Gary, Indiana; Kansas City, Missouri; Detroit, Michigan; Rochester, New York; Winchester, Virginia, and in the Hungarian Churches at Toledo, Homestead, Gary, Johnstown and Bridgeport. We also employ workers of this character in our Jewish Missions in Brooklyn and in Philadelphia. Sometimes they are called Deaconesses; sometimes, Social Workers; sometimes, Pastor's Assistants. But their work is practically the same in every instance. It is of a most varied character, ranging from giving the children a bath to conducting a prayer meeting or presiding over a group of women in a social or missionary gathering. In every instance where such helpers are employed, new life is manifesting itself and fresh results achieved. In all cases the attendance at Church and Sunday School has greatly increased, and an atmosphere of work and activity has been created which is stimulating and delightful.

The other interesting thing about these women helpers is that the Woman's Missionary Society of General Synod is providing for the total expense involved, thus enabling the Board to render this valuable service to the missions without any additional outlay of money from its regular budget.

The Phoebe Deaconess Home, at Allentown, Pa., and the Philadelphia Training School for Christian Workers, are preparing young women for this kind of work. Here is a distinct field of service which should strongly appeal to the consecrated womanhood of today.

Our Newest Hungarian Church

SUPERINTENDENT D. A. SOUDERS

THIS church was dedicated at Gary, Indiana, on Sunday, May 29th. The dedication of a Hungarian Church is always interesting and in some respects very impressive. The service begins at the main entrance where the congregation sings a song, and if the congregation is a mission, the pastor offers a prayer and then presents the key to the representative of the Board of Home Missions who opens the building in the name of the Board. This does not mean that the church will be owned by the Board, but that the congregation with its property is an integral part of the Reformed Church in the United States.

The dedication proper is conducted by the pastor, in the name of the congregation, after the preaching of a sermon by some visiting minister. In this case, the sermon was preached by Rev. Stephen Virag, of East Chicago, and the dedicatory prayer, in English, was offered by Superintendent D. A. Souders. Another prayer, in Hungarian, was offered by Rev. John Dezsö, of South Bend, Indiana. Treasurer Joseph S. Wise gave an address, in English.

The special features of this dedication were the singing by choirs invited from other congregations, and by the various organizations from the congregation itself. Notable among the latter was the singing of the Women's Society and of the Primary Class of the Sunday School. The latter was opened with a solo verse by the pastor's younger son, Willie Boros, aged five.

We do not yet have a report of the offerings, but knowing the liberality of these people, and judging by the fact that the plates were passed, not only among the people crowding the church, but also among the crowd outside, it must have reached into the hundreds of dollars.

The services continued from 10 A. M. to 12.30, when there was a recess until 3 P. M., when another service, lasting one hour and one-half, was held. The recess gave opportunity for the usual banquet and humorous speeches by elders, visiting elders and others, in the commodious basement of the church.

We leave the description of the banquet, as well as that of the building, to Treasurer Joseph S. Wise, who had his first experience of this sort, and who found special enjoyment in it all. We simply add that the equipment is excellent and adequate for the numerous activities of the congregation, and although the expense of it was extraordinary, the congregation is earnest and enthusiastic in the work and is hopeful of doing much good for the Hungarian people in Gary, where 80 per cent of the population is foreign-born and where the Hungarians enjoy the confidence and good will of their employers to an unusual degree. They say Gary will grow, and as it grows the Hungarian Reformed congregation will grow, and we think their expectations will be fulfilled. Pictures of the building and of the various congregations taking part are promised us for a later issue.

NOTES

Miss Jessie Miller, of Philadelphia, has gone to Rochester, New York, to work in the Dewey Avenue Mission there.

* * *

Miss Dorothy Karlson has gone to Winchester, Va., where she is employed as a social worker, in the Centenary Mission. Both of these young ladies graduated from the Philadelphia Training School for Christian Workers, on May 31, after completing a two years' course in training.

* * *

One of our most successful missions is St. Stephen's Lebanon, Dr. E. F. Wiest, pastor. This Mission raised, last year, for benevolence, \$2,452; and for congregational purposes, \$6,539, a total of \$8,991; which is an average of \$25.16 per member. The Mission has an average attendance in Sunday School of 300.

* * *

A Mothers' and Daughters' Banquet was held, on May 24, in Grace Mission,

Bethlehem, when 55 mothers and their daughters were present.

* * *

The Christian World or *The Reformed Church Messenger* is found in 62 per cent. of the families of Grace Mission, Toledo, Ohio. The pastor is preparing a series of talks on "The Genesis and Genius and Glory of the Reformed Church." "God's Out-of-Doors" is the general theme of the Summer sermons. The Missionary says:

In our Sermon-Garden, are now growing thoughts such as these:

"God Loves Beauty."

"A Word About Beauty."

"Parables of the Paths."

"Morning Dew."

"The Wind."

"Weeds."

"The Parable of the River."

"Peaks Between Prairies."

"A Man and a Field."

"The Plow and Progress."

So we may gratefully come to "The Harvest Home" services thinking of "The Fruit of the Furrow."

We may on these Lord's Days of Summer follow the Great Artist of Eternity and of Time—Artist of the hills and of the heart, of the mountains and the meadows, Who has gone this way of wonder and of wealth, of beauty and of bloom, and find cooling thoughts for the Summer days.

THE MOVING SPIRIT OF THIS CHURCH THIS SUMMER IS TO MAKE "RELIGION A RECREATION falls out."

* * *

A missionary, in a big city, lamenting the exodus during the Summer months, makes this observation: "The time of the year has arrived when people lay aside church cares and brood over timetables, hotel rates, ocean tides, and mountain streams, and hence the bottom of our work TION."

* * *

Grace Mission, Buffalo, on a recent Sunday, took eight auto loads of its people to a prison farm, twenty miles distant and conducted services there. This was certainly a piece of very valuable mission service, and shows a form of the variety of work which presents itself in many a community.

A series of evangelistic meetings was conducted early in May in the Hungarian Mission in Akron, O. This is something new for our Hungarian churches. The meetings were in charge of the Bethesda Circle of Hungarian Ministers. They were well attended, and proved a great spiritual blessing to the whole congregation. An evangelistic circle of personal workers has been organized to continue this work.

* * *

"A double holiday and a rainy Sunday formed a conspiracy to keep down the attendance and to upset all calculations in St. Paul's Mission, Johnstown," is the way in which Missionary Bauman phrased his report for the month of May. This Mission is planning for a "cash rally" early in the Fall.

* * *

Emanuel Mission, York, Pa., raised \$2,900 for congregational purposes and \$2,750 for benevolence, a total of \$5,650. The apportionment of \$638 has been paid in full.

A Great Contrast

The following letter, just received from our newly appointed Missionary to the Jews in Brooklyn, reveals the self sacrifice which this brother made to render the Church this service, and is typical of similar sacrifices which others are making who help to carry forward the general work of the Church:

Brooklyn, N. Y., June 6th, 1921.

FAREWELL IN BALTIMORE, MD.

In November, 1902, I was unanimously elected to become Pastor of Immanuel Reformed Congregation, Baltimore, Md. In January, 1903, my work there began, and lasted until January, 1908. In December, 1914, the same congregation again extended to me a unanimous call which I gladly accepted and served there until April, 1921. The congregation has been exceedingly kind and appreciative. An Elder of the congregation, who is well known in the Reformed Church, Brother Charles Zies, said at the farewell meeting: "Rev. J. S. Kosower worked faithfully in

our midst. So did his estimable wife. Through her kindness and friendliness, and as a teacher in our Sunday School, Mrs. Kosower won the entire congregation. We are sorry to lose them. The Church at large calls our Pastor. We consider it an honor and a privilege. We wish him and his family God's choicest blessing in his new and difficult field of labor."

The same Elder handed the undersigned in behalf of the congregation, a check as a token of appreciation. It was hard indeed to part from Immanuel. We hereby wish to thank the entire Immanuel Congregation. We will always remember the good fellowship and love which we enjoyed. May God bless Immanuel Reformed Church, in Baltimore.

RECEPTION IN BROOKLYN

The Jews did not engage an orchestra. They, however, did damage our Mission property to the extent of several hundred dollars.

Everything at the Mission is again in a good condition. We have with us two faithful workers (the Schaufelberger sisters), who are helping to carry the burden. We are in need of a missionary who understands and talks the Jewish language. We are praying for an awakening in our Reformed Church for this work, that we may receive the needed help. I was going to write about our reception. There was none. We did not expect it and were not disappointed. The honorable New York Classis welcomed us with kindness and brotherly love. We are grateful for it. More about the work in my next article.

With kindest regards to all friends,

J. S. KOSOWER.

How the Centenary Grew

The Centenary, says Dr. Frank Mason North, referring to the Methodist Episcopal centenary effort, was "at first a dream, then a program, then a campaign, then an achievement, and now a contract." The bishops, in calling upon the church to give thanks for results attained, urge an evangelistic campaign for vastly greater results in 1921.

THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

Rev. James M. Mullan, Executive Secretary

Agricultural Education and the Country Church

By A. R. Mann, Dean of the New York College of Agriculture at Cornell University

THE purpose of this brief statement is to indicate some of the reciprocal relations which have been found to exist between the results of agricultural education and the vigor of the rural church.

(1) Agricultural education seeks, among other things, to better the economic status of farmers. The economic competence of a population group conditions the development of social institutions supported by that group and hence the development of the social and spiritual welfare of the group. In general it may be said that it is impossible to build or maintain a social structure in excess of the ability of the underlying economic forces to sustain it. A single example will illustrate the point:

Several years ago the New York State College of Agriculture at Cornell University made a detailed study from a farm management standpoint of all the farms in Tompkins County, New York. Out of all the data collected it was possible to determine the economic prosperity in terms of ultimate labor income for each farm. There are eight towns, or townships, in the county, exclusive of the Town of Ithaca, the county seat. When the study was completed, the results were summarized by towns, and the eight towns were listed in a descending scale according to the relative prosperity of the farms within the several towns. Two years later, Reverend C. O. Gill was sent into the county to make a detailed study of the program of the rural churches. Mr. Gill spent the time necessary to get the records for a twenty-year period for all the churches of all denominations in the county. He determined the advance or decline of each church by a number of tests, and then summarized his results by

towns. He listed the eight towns in a descending scale according to the comparative decline in church vitality and serviceability. When he brought his figures to me I took them to our professor of farm management and asked him how the eight towns in Tompkins County ranked in economic prosperity as compared with these results revealing spiritual vitality. After examination he replied that they ranked in the same order in the two surveys. The churches registered accurately the economic prosperity of the people who constituted their actual and possible constituency.

While economic prosperity does not guarantee religious vitality, by any means, the fact remains that in general there cannot be erected a social structure—and in this we include the church because of the institutional habiliments which attach to organized Christianity—on an economic base which cannot sustain it. This statement has been a storm center and may need explanation and justification in detail, but the major premise will stand. Excessive prosperity may be injurious to church activity. The difficulties of the rich man's getting into Heaven are not overlooked. The substance of my argument is that farmers generally are below the income group at which optimum interest in the fellow man and in spiritual values develops. The problem is to bring the farmer's income to a point at which it is possible for him to live in reasonable comfort and in good health, with a surplus on which his children can go to school and to church and which he can share with others in the support of community institutions.

Professor Gillette, in his *Constructive Rural Sociology*, speaking of the social gains which come from improved eco-

conomic conditions resulting from the devices, methods, and inventions of the American people, says: "Compare Oriental Society, where philosophy and faiths have flourished for ages, as never in the western world, with western Society after the invention of the railway. The farmer has remained inert and passive. It seems powerless before the advances of the Occident, notwithstanding the hundreds of millions of people whom it includes." Other things being equal, the community that manifests the most vigor and progress in intelligently improving its methods of production is likely to be also the one showing the most vigor and vitality in improving its social conditions.

(2) Agricultural education has everywhere concerned itself also with the human, spiritual aspects of country life as distinguished from the economic. Agriculture is both an occupation by means of which persons make a living, and a mode of life. Careful students of the history of mankind have repeatedly shown that if the intellectual and spiritual nature of man is to be developed there must be some measure of release from physical exertion. Bodily toil must in some degree be conquered before the capacity for intellectual and spiritual development can gain adequate expression. It is a matter of common recognition and experience that extreme physical and mental activity are incompatible. By improving the methods of farming and somewhat lessening its burden and exactions, agricultural education seeks to set free, in a limited degree, both the time and the inclination for the things of the mind and the spirit. Farming needs to be improved if the higher interests of life are to thrive. A civilization which is spiritual cannot find a healthy rootage in a situation which is either economically poor or physically exhausting. It may find some rootage, but not the sort which leads to abundant life or the full expression of the highest nature of man.

(3) It is recognized that improvements in farming are not a final end in themselves, but are means to higher ends—way stations on the route to intellectual and spiritual goals. The final term in the whole country life enterprise is the farmer

himself—his elevation, making possible to him the best fruits of an advancing civilization, enlarging and enriching his personality and his spiritual resources. This needs no argument. Our agricultural teachers have, I think, quite generally kept in mind that the final objectives of agricultural education are to be registered in larger and freer men and women, with greater opportunity and capacity to enjoy the higher things of life.

(4) The great need everywhere, in the home lands and in the mission lands, is for trained resident leadership. This leadership should combine character training and technical training. The identification of agricultural teaching with the foreign missionary enterprise at this time would seem to offer the best opportunity to place in localities leadership of a kind able to promote the highest welfare of the country people. At home, our agricultural schools and colleges are training the leaders who will stay in the country and influence it. To an ever-increasing extent will they be the successful persons in agriculture who find in this calling an outlet for their best abilities and ambitions. To send into the country, at home or abroad, leaders with superior training in agriculture and with clear and established Christian ideals, is gradually to mould and possess the rural population of the future. We are now training the leaders of the next generation. The person who comes to a community bearing aid to relieve human need and to increase human comfort, gains entrance and is received. Demonstration of superior ability in the workaday things always begets confidence and opens the way to wider influence.

We have at our own college, as do other institutions, a not inconsiderable number of country preachers who are seeking to enlarge their capacities and influence. One of those now studying agriculture at Cornell, is pastor of a Quaker Church in a village about fifteen miles from Ithaca. Last week he took one of our professors home with him for an evening meeting, to consider with his farmers certain problems of buying and selling. After the address, the pastor himself gave to the people some of the technical information he had gained at the college. Then he promoted

a proposal for the introduction of pure clover seed, and took orders for some thirty bushels of seed as a pooled order. Many such instances could be cited of pastors who, while not neglecting the preaching of the Gospel, yet also help to establish their flock permanently and comfortably. There is a sympathetic and helpful relation between our colleges of agriculture and the more forward looking country pastors.

(5) It is possible, and frequently necessary and desirable for a time, to subsidize social institutions from without until their value has been demonstrated to the people of the locality. But the institutions will never be a vital part of the people until they are supported and developed by the community itself. From my observation of home mission subsidies to rural churches in this country I am persuaded that in many—not all—cases the ends of Christian effort and of sound, sustaining local development have been retarded if not defeated by feeding these churches too long out of hand instead of helping them and compelling them to realize on their own local resources. In the beginning, missionary churches in the rural places frequently have to be subsidized or financed from the outside. A program which frankly seeks the highest welfare of the people served will seek, however, to make the institutions stand on their own feet as quickly as possible, lest the people be pauperized and spiritually impoverished. If this desirable end is to be accomplished we must have, among other things, two conditions which the teaching of agriculture seeks to bring about:

(a) We must have a thrifty and reasonably prosperous population. An unthrifty population is a hopeless group in which to develop eagerness for spiritual values. The church in such a situation quickly finds it must inculcate thrift if it is to advance substantially in its evangelical endeavors.

(b) There must be a relatively permanent population. In rural America, one of the most destructive conditions with which the church has had to contend has been the shifting rural population. The farmer who moves from place to place does not establish himself long enough in any community to become a part of the com-

munity life or become interested in its institutions. Other things being equal, the strong church will be found where the population is relatively the most permanent. It is a first consideration with the church that the community shall have holding power for its people. One of the first essentials to such holding power is the ability to acquire a good living and the encouragement to long land tenure or ownership. The church needs the results of agricultural teaching in these fields if it is to thrive.

If there were time I should like to point out the corollary of this, namely, that economic success alone does not guarantee holding power, but must be accompanied by a healthy development of social institutions, particularly of the school and the church. The interplay and interdependence of the social and economic forces in a community is one of the most evident facts in country life. The two cannot wisely be separated. Both must be promoted in the highest interest of each. In America our most successful rural pastors are recognizing that they must seek to promote total life of their communities if they are to achieve their spiritual objectives. Our colleges of agriculture in all the States receive great numbers of requests from country preachers for aid in their work; and there is no class of calls to which the colleges are more ready to respond. The colleges of agriculture, on the other hand, look on the churches as permanent institutions in the country life which should be made highly serviceable. The colleges are concerned with the promotion of country life as a whole, spiritually as well as economically. They are therefore deeply concerned as to the efficiency of all the permanent institutions ministering to country life.

As one who has had a little opportunity to watch rural development in America, I should regard the development of agricultural missions as a component part of the foreign missionary enterprise, as an incomparable opportunity for the largest service to the people and as an accelerator of the higher social and spiritual ends which have always been the chief purpose of missionary endeavor. I am prepared to believe that the next great advance in

foreign missionary effort will be found in the promotion of agricultural missions, which eighty per cent of the missionary territory is now awaiting. The importance of agricultural education and research to national economy and integrity and to social advancement has now dawned on the world, and its development is going forward rapidly. The missionary agencies now have a strategic opportunity, which may escape them if they do not lay hold on it.

[Address delivered before the International Association of Agricultural Missions, New York, December 7, 1920, and published in *Christian Work*, issue of December 25, 1920.]

Concerning Buddhism in the United States

There, were in 1916, twelve Japanese Buddhist temples reported in continental United States with 5,639 members, in buildings valued at \$73,050. Amount reported for current expenses, repairs, benevolence, etc., was \$24,252. The number of priests reported was 34, of whom 13 indicated an average salary of \$831. The number of members under thirteen years was 223. Sunday Schools reported were seven, as against nineteen ten years earlier, and Sunday School attendance 209, compared to 913 in 1906.

The Hon-gwanji West division of the Jodo Shinshu seat of Japanese Buddhism, with center of administration in Kyoto, Japan, gives special attention to missionary work among Japanese residents in Hawaii and the Pacific Coast. It has a branch office in San Francisco, with a resident Bishop, Bishop Imanura. The Pacific Coast section of this Hon-gwanji mission is incorporated as the "Buddhist Mission in America." There were said to be thirty-five organized temples and 125 meeting places in the Hawaiian Islands in 1916, with fifty-five ministers officiating, and eleven organized temples, eighty-three meeting places and twenty-one ministers in the Pacific District.

Besides regular services they have Young Men's and Young Women's Buddhist Associations, Sunday Schools, night and day schools for teaching English and

Japanese, and also kindergartens, employing offices, athletic and amusement clubs and reading rooms.

There are twenty-two Buddhist temples or meeting places, in Fresno, Sacramento, San Francisco, San Jose, Stockton, Los Angeles, Bakersfield, Santa Barbara, Salt Lake, Denver, Portland, Tacoma, Seattle. Two of these are of another Buddhist sect, the Nichiren. Besides these there is a Japanese Shinto Temple in Los Angeles. Los Angeles alone has nine Buddhist meeting places, and one of them is lent to the Congregational-Presbyterian Japanese Church as an overflow room for the Sunday School. At present the value of Buddhist temple buildings must be much larger than the figure reported above. The new Fresno temple, to replace one burned, was to cost nearly \$100,000, and the Sacramento temple is also large and well equipped for schools and recreation. Japanese Buddhists have been wise in putting their finest buildings in the centers of large agricultural districts, where they could minister to large groups of the less advanced Japanese. They do not appear to have such a strong hold on the better educated and Americanized Japanese living in the larger cities.

The influence of Buddhism on white Americans is negligible, interest in the philosophy and the services being merely the fad of a very few. Japanese Buddhism for Japanese in America is, however, active and aggressive, able to command large resources from its adherents here and in Japan. Its general influence is un-American, if not anti-American, tending to prevent education, assimilation and Americanization, and to conserve loyalty to Japanese traditions of society and to the Japanese government.

If this world order is to be saved it has got to be shot through and through with the spirit of Jesus. What the world needs most of all is the proclamation of the gospel of Christ. There are men who see it, but still who do not practice it. Paul goes out to do it. This is the payment he proposes to make.

—JAMES I. VANCE.

Observations of the Treasurer

J. S. WISE

HAVE you ever paraded on Sunday? I have. The dedication of a Hungarian Reformed Church is an event of more than ordinary significance. On Sunday morning, May 29th, Dr. Souders and I stepped off the train at Gary, Ind., and were cordially greeted by the Rev. Mr. Boros and his good wife. I was soon shaking hands with a number of people whose names were somewhat unpronounceable and strange. Why all this crowd with banners and flags? Foolish question! I should have known that the matter of dedicating a house of worship to the Lord is an event that demands more than passing attention. Our Hungarian brethren make much of such an occasion. Consequently we were greeted by the local congregation, the Sunday School children and delegations from East Chicago, South Chicago, Chicago proper, Hammond, Whiting and elsewhere. They were about five hundred strong. Each delegation carried a generous display of banners and flags. The banners set forth, in Hungarian, the name of the benevolent society and congregation to which it belongs. These benevolent societies, corresponding with the American Beneficial Association or Lodge, are a part of every Hungarian Congregation. They believe in parading and are composed of the active men of every congregation.

Now for the parade! "With blare of trumpets and roll of drum" the band headed the procession. The Sunday School children had the right of line. A company of quaintly clad Hungarian peasants on horse back followed. These men wore native costumes with flowing white skirts to their shoe tops. A number of the girls were very attractively arrayed in snow white dresses with red, white and green trimmings. Their tight fitting and gaily colored velvet bodices added much to their attractiveness. Next came the fraternal delegations with banners and flags. Then twenty gaily decorated automobiles, in one of which I felt quite comfortable, brought up the rear. The line proceeded up Gary's main avenue for about a mile, then turned to the right

for a few blocks. There stood the Church—a fine, imposing structure! Churchly in all its parts! The Auditorium is pleasing and promotes the spirit of worship. The basement is commodious and well lighted. It will be used for Sunday School and social purposes, and from what I saw I am sure it will be useful and necessary.

I shall not describe the dedicatory service, for I understand Dr. Souders has already done that in another article in this number of the *OUTLOOK OF MISSIONS*. It was, however, a delightful and thrilling experience to stand on the Church steps, look over the heads of the great crowd and wonder whether they could all be accommodated on the inside. I feared the room would not be large enough.

The Hungarians shows great reverence. On entering the pew it is customary to remain standing with bowed head, in the attitude of prayer, before sitting down. When one occupies a seat in the chancel and observes this taking place all over the room, somehow all levity gives way to the spirit of solemn worship. That was the impression it made upon me.

For two hours, during the entire ceremony, a half dozen color bearers stood at attention in the front of the Church. It must have been tiresome, but they stood like statues, proudly supporting Old Glory. The Hungarian colors, red, white and green, are not far from our own dear red, white and blue, and these people just naturally transfer their allegiance from the *green* to the *blue* as they gradually imbibe the spirit of America.

It was a great day. After the morning's exercises came the luncheon in the basement. Luncheon? No, banquet! The delicious food, the good fellowship, the fine speeches (which I could not understand) revealed many beautiful traits of character that are very seldom understood by our American people. It would be far more profitable were we to know "the foreigner in our midst" better by more intimate association.

The Hungarians are destined to contribute largely to the future growth and cultus of the Reformed Church in the United States. Knowing this, I was deeply interested in all of the "doings" of the day. Through our work among

the Hungarians, we have the proud distinction of leading all other denominations in Christian work among the foreigners of the Calumet region. This region is situated east of Chicago, along the coast of Lake Michigan, and comprises what will, in all probability, become the steel center of the world. By reason of this, the population is polyglot in the extreme and challenges out best in Christian and Americanization effort.

My attendance was made possible on account of a number of other matters that required attention in the Middle West. I left home on May 19th for Lincoln, Neb. At Lincoln, I spent my first Sunday in teaching the Men's Class and addressing the Sunday School and Church, after which I held a brief conference with the Consistory as to its future plans. I recommended the purchase of the property next door for a parsonage, (the pastor must now live two miles away) and suggested general repairs to the Church. I immediately started on a five hours' journey to St. Joseph, Mo., where I was booked for the evening service. Monday was spent in Kansas City, returning in time for an evening banquet at St. Joseph. The next day was spent in Omaha, with Lincoln Classis. A night trip landed me in Cedar Rapids, Iowa, where a day was spent in the interest of our English and Bohemian Missions. Illinois Classis, at Forreston, Ill., was my next objective. From there I went to Chicago and Gary. At each of these places plans for future buildings are in process.

On my Sunday evening in Gary, I spoke in our First Reformed Church. The work is growing nicely and, under the care of its efficient pastor, several other Mission points in this thriving city are in course of development.

Traveling all night, I found myself in Indianapolis early on the morning of Decoration Day. Here a new lot for a future Mission was purchased. My next stop was Dayton. More conferences! Result:—The excavation for the foundations of the much needed building for Grafton Avenue Reformed Church was begun, and bids are now being received by the Committee of Heidelberg Church, also of Dayton.

This trip is only a sample of many. Others are to follow. It only goes to show how the work of Church building is growing. Our Board was never before challenged to so large a work as now. The Church-building Funds are our greatest asset and blessing. We need many more of them. And, greatly to the credit of our good people, they are coming.

A QUESTION

Are we always in harmony with what our Heavenly Father desires of His children? Are we working for Him with an eye solely for the promotion of His Kingdom here on earth? Is self eliminated?

The world at large criticizes those in the Church—and as members of that body the Master's work there must be done in a way that is unselfish and loving.

It is a very precious service this working for the extension of God's kingdom.

Work lies close to our own doors—and the call from across the seas is also strong and clear.

Why do we not always hear? Somehow we cannot account for it.

The spiritual and mental is swallowed up by the material and physical—and the voice that should quicken and inspire us to action, reaches hearts and minds clouded—and crowded with other things.

If we pray, and wait and grow still—we shall see and hear.

After the vision—there will be no fretting.

Without fear we shall do God's work anywhere and everywhere.

Love alone the incentive—and God's love the reward.

ELIZABETH W. FRY.

So, friend, if you have come hither seeking God, seek Him, I pray you, with all your heart. Let this time be no kind of religious picnic. Let this time be one of very deep and serious and courageous dealing with yourself and with God, for nothing less is going to meet the challenge and demand of the world and its chaotic state of need today, nothing else. And may God help us all!

—J. STUART HOLDEN.

CAMPAIGN REPORT

With a Hearty Thank You to All!

IF OUR Church is to keep pace with the forward movement of the Kingdom of God, it is becoming more and more evident that we as members must make it our aim to keep informed. The facts of Kingdom progress are presented accurately and authoritatively in our Church periodicals. THE OUTLOOK OF MISSIONS is entirely devoted to an interesting and convincing portrayal of the growth of the work at home and abroad.

It is therefore with gratitude that we present the names of the noble company

of workers who heard the challenge several months ago and have now reported a total of almost *Two Thousand New Subscribers*. Our space permits us to name only those who sent us a list of five or more new subscribers during the recent effort.

Welcome to the many New Readers! We hope that THE OUTLOOK OF MISSIONS will prove as valuable to them as it has become to many subscribers who have been reading it from the first year of its publication.

EASTERN SYNOD

No. of Subscribers, 941

PHILADELPHIA CLASSIS.....244

St. Paul's, Ft. Washington, Pa.....	16
Rev. C. A. Santee, D. D.	
Ascension, Norristown, Pa.....	14
Mrs. W. D. Althouse.	
Christ, Norristown, Pa.....	5
Miss Elizabeth Shearer.	
Calvary, Philadelphia, Pa.....	15
Mrs. C. K. Williard.	
First, Philadelphia, Pa.....	37
Mrs. Eugene Damby.	
Grace, Philadelphia, Pa.....	23
Mrs. J. H. Dubbs.	
Heidelberg, Philadelphia, Pa.....	33
Mrs. R. C. Zartman.	
Oak Lane, Philadelphia, Pa.....	6
Mrs. J. L. Arthur.	
Messiah, Philadelphia, Pa.....	9
Mrs. Paul Herold.	
Olivet, Philadelphia, Pa.....	19
Mrs. W. B. Cassel.	
St. John's, Philadelphia, Pa.....	7
Mrs. Charles Pilkington.	
Trinity, Philadelphia, Pa.....	42
Mrs. J. Walter Myers.	
Pleasantville, Pa.....	7
Mrs. Wm. D. Worth.	
Trinity, Skippack, Pa.....	6
Miss Ruth Stoult.	
St. Luke's, Trappe, Pa.....	5
Mrs. R. H. Grater.	

E. PENNA. CLASSIS.....135

First, Easton, Pa.....	28
Mrs. W. H. Laubach.	
St. Mark's, Easton, Pa.....	15
Mrs. W. S. Gruver.	
St. Paul's, Kreidersville Charge.....	50
Mr. T. S. Royer.	
Moore Twp. Charge.....	8
Mrs. C. W. Williams.	
First, Palmerton, Pa.....	24
Mrs. J. G. Kerschner.	
Jacob's, Weissport, Pa.....	10
Rev. I. A. Raubenhold.	

LANCASTER CLASSIS.....128

Trinity, East Petersburg, Pa.....	6
Miss Anna S. Hershey.	
Christ, Elizabethtown, Pa.....	13
Miss Lou Coble.	
Second, Harrisburg, Pa.....	34
Mrs. A. E. Fasnacht.	

First, Lancaster, Pa.....	28
Miss Helen E. Hickman.	
St. Paul's, Lancaster, Pa.....	32
Miss Sue E. Kendig.	
(Miss Kendig sent in 81 New Subscribers since the first of the year.)	
Zion's, Millersville, Pa.....	15
Mrs. J. J. Bausman.	

READING CLASSIS.....125

First, Hamburg, Pa.....	14
Miss Florence C. Leidy.	
Calvary, Reading, Pa.....	5
Miss Laura Althouse.	
Faith, Reading, Pa.....	7
Miss Lulu K. Meade.	
First, Reading, Pa.....	5
Mrs. G. H. Delp.	
St. Andrew's, Reading, Pa.....	14
Mrs. H. Elmer Moser.	
St. Mark's, Reading, Pa.....	30
Mrs. M. J. Ulrich.	
St. Stephen's, Reading, Pa.....	50
Mrs. T. W. Dickert.	

TOHICKON CLASSIS.....111

Friedens, Friedensville Charge.....	69
Rev. J. G. Dubbs.	
Salem, Doylestown, Pa.....	6
Mrs. J. Warren Augeny.	
Christ, Indian Creek, Pa.....	10
Mrs. A. G. Reiff.	
Trinity, Telford, Pa.....	26
Mrs. Ira S. Reed.	

SCHUYLKILL CLASSIS.....94

Zion's, Ashland, Pa.....	50
Rev. I. M. Schaeffer, D. D.	
St. John's, Friedensburg, Pa.....	5
Miss Verna Kremer.	
St. John's, Schuylkill Haven, Pa.....	11
Miss Catharine R. Clauser.	
St. Peter's, Tremont, Pa.....	28
Mrs. D. H. Barnhill.	

WYOMING CLASSIS.....50

Emmanuel, Hazleton, Pa.....	17
Mrs. Ethel Knelly.	
St. James', Stillwater, Pa.....	16
Mrs. Wm. C. Wenner.	
Christ Memorial, West Hazleton, Pa.....	17
Mrs. Charles Nause.	

GOSHENHOPPEN CLASSIS.....20

Good Shepherd, Boyertown, Pa.....	20
Miss Emma Yost.	

LEHIGH CLASSIS.....18
 St. Paul's, Kutztown, Pa..... 13
 Mrs. W. W. Deatrick.
 St. John's, Slaton, Pa..... 5
 Mrs. E. L. Kraus.
 LEBANON CLASSIS.....10
 St. Paul's, Quentin, Pa..... 10
 Miss Erma I. Bachman.
 W. SUSQUEHANNA CLASSIS.....6
 Christ, Beaver Spring, Pa..... 6
 Miss Mary G. Spangler.

POTOMAC SYNOD

No. of Subscribers, 209

NORTH CAROLINA CLASSIS.....87
 Corinth, Hickory, N. C..... 9
 Mrs. W. W. Rowe.
 Faith, Hickory, N. C..... 15
 Mrs. LeRoy F. Abernethy.
 Zion's, Lenoir, N. C..... 10
 Mrs. J. W. Self.
 Lincolnton, N. C..... 7
 Mrs. James A. Shuford.
 Grace, Newton, N. C..... 28
 Mrs. Clarence Clapp.
 Mt. Pleasant, N. C. (Rural)..... 9
 Miss Pauline Peninger.
 Schlatter Memorial, Winston-Salem, N. C..... 9
 Rev. G. E. Plott.
 MERCERSBURG CLASSIS.....42
 St. Paul's, Lemasters, Pa..... 5
 Mrs. Percy Smith.
 St. Paul's, Waynesboro, Pa..... 28
 Mrs. J. C. McKelvey.
 Trinity, Waynesboro, Pa..... 9
 Mrs. S. D. Hackman.
 MARYLAND CLASSIS.....32
 Faith, Baltimore, Md..... 12
 Mrs. Henry M. Flickenschildt.
 Christ, Middletown, Md..... 11
 Mrs. Anna Coblentz Main.
 Grace, Taneytown, Md..... 9
 Mrs. John Yingling.
 GETTYSBURG CLASSIS.....18
 Redeemer, Littlestown, Pa..... 10
 Mrs. N. W. Stavely.
 Trinity, Hanover, Pa..... 8
 Miss Cora E. Myers.
 ZION'S CLASSIS.....15
 Bethany, York, Pa..... 15
 Mrs. G. S. Sorber.
 VIRGINIA CLASSIS.....10
 St. John's, Harrisville, Va..... 5
 Mrs. D. A. Keller.
 Christ, Martinsburg, W. Va..... 5
 Mrs. W. D. Strouse.
 CARLISLE CLASSIS.....5
 First, Carlisle, Pa..... 5
 Mrs. Della H. Bixler.

OHIO SYNOD

No. of Subscribers, 191

MIAMI CLASSIS.....33
 Mt. Carmel, Dayton, O..... 7
 Mrs. Myrtle Caylor.
 Union Charge, North Hampton, O..... 26
 Rev. Arthur P. Schnatz.
 EASTERN OHIO CLASSIS.....91
 Trinity, Lisbon, O..... 9
 Mrs. S. F. Boyer.
 Christ, Robertsville, O..... 21
 Mrs. S. H. Isenberg.
 Third, Youngstown, O..... 61
 Mrs. W. E. Clendenin.

TUSCARAWAS CLASSIS.....27
 St. Peter's, Apple Creek, O..... 12
 Mrs. L. C. Klein.
 Zion's, North Canton, O..... 6
 Miss Kateura Surbey.
 Shelby, O..... 9
 Mrs. Clyde F. Clark.

LANCASTER CLASSIS.....20
 Trinity, Basil, O..... 9
 Mrs. Mary A. Roley.
 David's, Canal, Winchester, O..... 11
 Miss Elizabeth E. Alspach.

ST. JOSEPH'S CLASSIS.....20
 First, Bluffton, Ind..... 7
 Mrs. A. G. Saurer.
 First, Goshen, Ind..... 13
 Mrs. W. S. Steininger.

PITTSBURGH SYNOD

No. of Subscribers, 166

SOMERSET CLASSIS.....111
 Trinity, Berlin, Pa..... 9
 Miss S. Elizabeth Zimmerman.
 St. John's, Grantsville, Md..... 11
 Mrs. F. S. Durst.
 First, Hyndman, Pa..... 10
 Mrs. Albert Bruck.
 Amity, Meyersdale, Pa..... 26
 Miss Eleanor Lepley.
 St. Paul's, Somerset, Pa..... 55
 Mrs. A. B. Grof.

CLARION CLASSIS.....21
 Salem, Echo, Pa..... 7
 Miss Fay Hill.
 St. Paul's, Eddyville, Pa..... 9
 Mrs. Edna Hinderliter.
 New Bethlehem, Pa..... 5
 Mrs. Clara Furlong.

WESTMORELAND CLASSIS.....23
 Second, Greensburg, Pa..... 11
 Mrs. E. B. Glaus.
 Greensburg, Pa. (Rural)..... 7
 Mrs. W. H. Deemer.
 Trinity, Scottsdale, Pa..... 5
 Mrs. Charles Boyd.

ALLEGHENY CLASSIS.....11
 Trinity, Wilkinsburg, Pa..... 11
 Mrs. Annie Annes.

SYNOD OF THE SOUTHWEST**No. of Subscribers, 122**

ZION'S CLASSIS.....	69
St. John's, Ft. Wayne, Ind.....	12
Mrs. Frank Davis.....	
Salem, Ft. Wayne, Ind.....	39
Mrs. Conrad Seelig.....	
St. Peter's, Huntington, Ind.....	18
Mrs. Charles F. Gemmer.....	
INDIANA CLASSIS.....	42
Immanuel, Indianapolis, Ind.....	10
Mrs. Wm. F. Schortemeier.....	
Second, Indianapolis, Ind.....	5
Miss Helen E. Gauding.....	
Zion's, Indianapolis, Ind.....	5
Mrs. Amelia Gunneman.....	
Salem, Lafayette, Ind.....	17
Mrs. W. G. Balkema.....	
Zion's, Terre Haute, Ind.....	5
Miss Louise K. Reinhard.....	
KENTUCKY CLASSIS.....	11
First, Nashville, Tenn.....	11
Mrs. H. W. Haberkamp.....	

CENTRAL SYNOD**No. of Subscribers, 109**

HEIDELBERG CLASSIS.....	54
First, Marion, O.....	20
Mrs. A. C. Queen.....	
St. Paul's, St. Mary's, O.....	34
Mrs. C. T. Hoffer.....	
ST. JOHN'S CLASSIS.....	43
First, Canton, O.....	33
Miss Julia Miller.....	
Christ, Orrville, O.....	10
Miss Dora Neiswanger.....	
ERIE CLASSIS.....	12
First, Cleveland, O.....	12
Miss Lydia L. Walz.....	

SYNOD OF THE NORTHWEST**No. of Subscribers, 82**

MILWAUKEE CLASSIS.....	42
First, Milwaukee, Wis.....	5
Miss Alma Goelz.....	
Zwingle, Monticello, Wis.....	27
Miss Louise Karlen.....	
Swiss, New Glarus, Wis.....	10
Miss Florence K. Legler.....	
PORTLAND-OREGON CLASSIS.....	25
First, Los Angeles, Calif.....	25
Mrs. L. R. Horn.....	
SHEBOYGAN CLASSIS.....	15
Zion's, Sheboygan, Wis.....	15
Miss Fanny Furer.....	

GERMAN SYNOD OF THE EAST**No. of Subscribers, 65**

W. NEW YORK CLASSIS.....	49
Salem, Buffalo, N. Y.....	49
Mrs. C. Klingelhofer.....	

GER. PHILADELPHIA CLASSIS.....	11
Emmanuel, Philadelphia, Pa.....	6
Mr. Edmund Lange.....	
St. Matthew's, Philadelphia, Pa.....	5
Rev. U. O. Silvius.....	

GER. MARYLAND CLASSIS.....	5
Zion's, Baltimore, Md.....	5
Mr. William Rau.....	

SYNOD OF THE INTERIOR**No. of Subscribers, 19**

WICHITA CLASSIS.....	8
Trinity, Cheney, Kans.....	8
Mrs. Adam Brown.....	
ILLINOIS CLASSIS.....	6
First, Freeport, Ill.....	6
Mrs. A. J. Michael.....	
IOWA CLASSIS.....	5
Harmony, Zwingle, Iowa.....	5
Mrs. Walter Casteel.....	

Lock the Back Door!

Mrs. A. E. Fasnacht, Literature Secretary of the W. M. S. of Second Church, Harrisburg, Pa., Rev. A. N. Sayres, pastor, in sending in 34 New Subscribers, writes: "This gives us a subscription list of 106. We also have the Louise Bassler Missionary Society in our church who have at least 20 subscribers to THE OUTLOOK in addition to the 106, and all these from a church membership of 762." How does your subscription list compare with your membership?

Mrs. Fasnacht is the kind of Literature Secretary that we should like to see in more of our churches. She never allows subscriptions to run in arrears, but each month as subscriptions expire the renewals are sent in promptly. In other words, while subscribers are entering the front door, she does not allow the old ones to leave by the back door. Secretaries of Literature and other representatives, be sure to lock the back door!

"Your magazine is not only interesting, but so necessary in our household."

MRS. B. B. DOTTERER.

Thurmont, Md.

"I feel I must have the magazine, not only for its information but its high ideals."

MRS. W. S. EARSEMAN.

Louisville, O.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

THINK ON THESE THINGS

IT WAS a great shock to receive the cablegram from Sendai, a few weeks ago, telling the Board of the need for the early return to America of Miss Mary E. Schneder and Miss Ollie A. Brick, due to critical illness. From another source we have been told that these two earnest workers have been sufferers from the Flu. Let us hope and pray that a brief rest in the homeland may restore them to health and that they may return again to the work where they have been so successful.

In addition to this distressing news came the urgent request that the Board send to the field by September two short-term teachers—the one for music and the other for English. Fortunately, we are able to report to the Church that Miss Helen I. Weed, of Lawrence, Kansas, and Miss Alliene S. DeChant, of Hanover, Pa., have volunteered to fill this need. It is our own fond hope that these young ladies will find the work so captivating that they will decide to remain as permanent workers.

The hardest individual to find these days is a young physician who has the skill and the grace to offer his services to the Board for our hospital work in China. Are our readers doing all they can to search out suitable men?

In the death of Mrs. Amelia B. Bausman, of Reading, Pa., the Reformed Church has lost one of its most devoted and liberal members. For many years she was the faithful wife of the late Rev. Benjamin Bausman, D. D., of blessed memory. From the daily papers we learn that the Boards of Home and Foreign Missions are the chief legatees in her will, and in this respect this servant of God has set an example that we hope will com-

mend itself to those who hold their estates as a trust from God.

One of our hard workers in China is the Rev. Ward Hartman. We are glad to publish a recent family picture. All the members seem well and happy in the work at Shenchowfu. Brother Hartman has but a single dream, and that is that he may open a station among the Miao people, about ninety miles away from Shenchowfu. Our hope is that he may soon see the desire of his heart. The First Church at Dayton, O., Rev. Fred. K. Stamm, pastor, is supporting Rev. and Mrs. Hartman, an act deserving of praise and also worthy of imitation by other well-to-do congregations.



REV. WARD HARTMAN AND FAMILY

JOTTINGS BY THE WAY

THERE are many gatherings held in our city from time to time, but we know of none that has brought so much genuine pleasure to the representatives as the meeting of the Cabinet of the Woman's Missionary Society of General Synod, held in the First Reformed Church from May 17-20. We may well feel proud of this noble band of workers, but they are only the front line women of a host of devoted workers in our Church. The Secretary is not an artist, but he has a kodak that at times comes to his aid so that he is able to take very good pictures. We will allow our readers to be the judges whether we have been successful in reproducing some of the fair forms that were among the group who transacted very important business. Look at the picture on the cover page, and then on those accompanying this brief article and you will agree that we have a fine, virile corps of women to lead off in every good work.

To the credit of our noble women be it said that during the past year their gifts to Missions amounted to **ONE HUNDRED THOUSAND DOLLARS!** Well-done! And the end is not yet.

One of the latest progressive steps of our women was the election of a Field Secretary for work among the young women of our Church. We are glad to present the picture of the new appointee, Miss Alma Iske, of Indianapolis. She is well spoken of and by her affable manners made a splendid impression on all the ladies.

We have no idea how our friend, Mrs. Florence Crum Evemeyer, of Easton, will feel when she will see her picture in **THE OUTLOOK OF MISSIONS**, but we could not resist the temptation of snapping her just as she was in the act of leaving the church for her home. But as one of our former co-editors, she knows full well that we are given to do the right thing at all times. Mrs. Evemeyer needs no words of praise at our hands or from our pen, but we do esteem her very highly for her works' sake. As Rev. and Mrs. Evemeyer are entering upon a new work on the far-off Pacific Coast there is but one wish, and that is that they may be kept in health and richly prosper in the work to which they are now providentially led.



THE CABINET OF THE WOMAN'S MISSIONARY SOCIETY



MISS ALMA ISKE

A Tribute to the Women

Dr. Bartholomew was the speaker at the anniversary of the Woman's Missionary Society of the First Reformed Church, Reading, Pa., Rev. John F. Moyer, D. D., pastor, on Sunday morning, June 19th. A large audience was present. He began his address on "The Place of Woman in the World," with several introductory paragraphs that are well worth quoting for the benefit of the readers of the OUTLOOK OF MISSIONS.

"I count it a special privilege to be the speaker at the anniversary of the Missionary Society in this old historic First Church. How vivid is the memory on an occasion like this! Thoughts of the past crowd in upon our minds and words fail to express the heart's deepest emotions.

As we grow older in years, we are apt to think of the past. God help us that we may never be guilty of living in the past. That would not only be a sign of old age but a proof of stagnation. We want to feel young at heart though time frosts our heads.

Yesterday I sat at my old study desk,

and in looking over my Sermon Diary I found to my great surprise that it was on June 20th, 1886, that I occupied this pulpit for the first time. That is exactly 35 years ago. To ease your minds that the sermon you will hear this morning is not the same, I may tell you that the text then was: "And yet there is room." Our sermons may outgrow the times, but the old texts will never.

My first word to you, the members of the Missionary Society, shall be a word of praise. You deserve it. You have been a great help, comfort and inspiration in the work of Christian Missions. The Woman's Missionary Society is the product of the last 50 years. It gave expression to a longfelt need in many hearts for the spread of the Gospel in heathen lands. Unkind things were spoken and written about "woman's work for woman" in the Church. To some of our dear brethren even in the ministry the Woman's Missionary Society was a thorn in the flesh. But the patient toilers have pursued their humble work, pouring thousands of dollars into the treasuries of the Board of Missions, until most of these harmless



MRS. EDWARD F. EVEMEYER

critics have been shamed into silence. I believe that the organization of the Woman's Missionary Society has been a great blessing to the Church, an onward step in the progress of the Kingdom of God. The active women have been arousing the men from their deep slumbers, their shameful negligence and their puny givings. Today we look to these workers for that faith, loyalty and passion which the Church needs in order to bring the whole world to Christ.

There is no greater factor in creating high ideals and forming holy characters than the influence of Christian women. It was the praying mother Hannah that

led the noble son Samuel to say, "Speak Lord, for thy servant heareth." It was the little Maid of Israel that became the guide of Naaman the leper, to the house of the prophet in Israel. The poor Shunammite woman fed the hungry Elisha. The widow's mite still eclipses all the gifts that the rich may cast into the temple treasury. "She has done what she could," was spoken of a woman. The women who were last at the cross and first at the tomb are today the inspiration of the godly women who count not their lives dear unto themselves in telling out among the nations that the Lord is King.

LUTHER'S FOUR HUNDREDTH ANNIVERSARY

It is doubtful whether in all the world there was this year a finer celebration than in North Japan College, Sendai, of the four hundredth anniversary of Luther's stand at the Diet of Worms. It happened (for it was not pre-arranged) during the recent remarkable evangelistic campaign in the school by Evangelist Kimura, one of its former students. At 7.40 on the morning of April 18th the first and second-year classes of the Middle School were assembled for chapel services in the temporary chapel that is now used for these classes. Before them appeared Mr. Kimura, who had just returned from a tour around the world, and who had been at Wittenberg and had brought from there a large portrait of Luther as a gift to his mother-school. The portrait was put up in front of the boys, after which Mr. Kimura, in a forty minutes' appeal, presented Christ to them as only he can, and then told them how, with heroic spirit, just four hundred years ago to the day, Luther in Christ's name made his defense at Worms, ending with the words, "Here I stand, I can do no otherwise. God help me." Then, when he asked that all who, like Luther, would decide for Christ and live the pure, upright and heroic Christian life, to stand up, promptly every one of those bright, alert, promising young boys, 240 strong, jumped to their feet as one man. And when he asked them further to confirm their decision by the up-raised clenched right fist, every fist went

up high in sternest determination. It was a dramatic scene never to be forgotten. Some words of encouragement and counsel, a hymn and a brief prayer, and all was over. At 8.55 the boys were in the classrooms again at their daily tasks, but they were there with a new inspiration.

What it will all mean for God's Kingdom in the years to come only He knows. But both teachers and older students are working and praying that that drama enacted in that crude, patched-up little assembly room of a Christian school in North Japan may not be unworthy in its future far-reaching significance of that previous drama at Worms, four hundred years ago that turned the tide of the world.

D. B. SCHNEDER.

Sendai, Japan.

New Voices in Japan

Doubt that the Japanese Government would respond with alacrity and in good faith to the call for a disarmament conference is being whittled away day by day. New voices are being heard in Japan since the plan has been taken up seriously by England and America.

Members of the Japanese Parliament know something, at least, of the temper of the Japanese and the trend of Japanese opinion. In an interview given the *Public Ledger*, Rokusa-buro Nakanishi, chairman and spokesman of the group of Japanese Parliament members now touring



Taken April 17, 1921, after a meeting by Rev. H. S. Kimura, in Nibancho Church, for enlisting Christian workers. North Japan College students.

America, pledges that formal action will be taken on the proposed three-Power naval disarmament plan in the next session of the Tokio Parliament. He makes it plain that there is a powerful disarmament party in the Mikado's Empire.

It may be that Japan is being driven toward this position. Certainly there are great influences in Japan, as in all nations, throwing their weight against this and other moves toward disarmament. There are counter-influences, however, and these exist in Japan. And the greatest of these everywhere is the burden of taxation.

The grinding burden of taxation is felt in the Empire of the Mikado even more than in America, though hardly more than in England. The spokesman for the Japanese legislators puts it in this way:

"Japan might as well admit that her people feel the burden of armament relatively heavier than many other nations, and it is not necessary to add that they are keenly interested in the limitation of armaments."

There are Samurai, "big-navy men," war lords and munition kings in Japan, just as there are in other nations. They are powerful factors. They have the door to disarmament chained and barred. The patient millions of Japanese taxpayers are gaining understanding. They see that half the revenues of the Empire must go into the Mikado's war machine. Any plan that will remove that load from their necks with safety and honor to themselves will gain their approval.

It is the pressure of these millions demanding relief that will be back of the

legislators of Tokio and the Elder Statesmen of the Empire. Their political machinery may be crude, but they will find a way to make their wants known.

It would be a dangerous thing for any Tokio Government to refuse an invitation to a disarmament conference. There are new voices and strong voices in Japan.—*Public Ledger.*

Resignation of a Well-Known Religious Leader

S. Earl Taylor, leader in the great Centenary Movement of the Methodist Episcopal Church and later chief executive of the Interchurch World Movement, has resigned as corresponding secretary of the Board of Foreign Missions of the Methodist Church. A breakdown in health compels his residence for some time to come in the dry, higher altitude of Arizona. As one expressed it: His retirement from the missionary enterprise is one of the Interchurch expense items that could not be underwritten. He has helped the church to discover itself.



Taken on the 400th anniversary of Luther's defense at the Diet of Worms, April 18, 1921. Rev. H. S. Kimura, Rev. C. Noss, D.D., Rev. D. B. Schneider, D.D., all three having visited Wittenberg. Luther portrait in the background.

THE JAPANESE PARLIAMENTARY COMMISSION

It was the privilege of the Secretary of the Board of Foreign Missions, in company with Dr. William E. Lampe, to meet this honorable Parliamentary Delegation upon their arrival in Philadelphia. Among the party was the Hon. J. Nozoe, of Sendai, who carried with him a letter of introduction to us from our own Dr. David B. Schneder. It was an honor to meet this fine gentleman and a real pleasure to have him call at our home. While in Sendai, eleven years ago, it was in his home that so many courtesies were extended to Mrs. Bartholomew and myself that we shall ever try to be kind and courteous to our Japanese friends.

Among the first sentences spoken by Hon. R. Nakanishi, chairman of the Commission, were these striking words: "There will never be a war between the United States and Japan. I honestly believe, and so do the great majority of my countrymen, that the armies and navies of the United States and Japan will never meet on unfriendly terms. Japan is looking to the United States to take the lead in dis-

armament." These are wise and worthy utterances, and we do well to take them at their face value. There can be no doubt but that much of the talk about these two nations is due to irresponsible persons and yellow journalism. The men who seek war are usually among those who are never found on the battlefields. They are agitators of the baser sort, and we do well to shun them as we would a snake.

It must be a real relief to all lovers of peace that our Congress has at last, by an almost unanimous vote, agreed to the calling of a conference on disarmament, and it is now up to our President Harding to speed the vote into action. We are the strong nation today and we can well afford to take the lead in a matter of such momentous moment—aye, in a matter that will not only save the Government billions in money, but may also save millions of precious lives. Let us help to carry out the Christ-like motto of the immortal Grant: "LET US HAVE PEACE!"

APPEAL OF ARMENIA TO AMERICAN PEOPLE

There was a time when the Council of the League of Nations used at least to discuss means of helping Armenia. After the Great Powers of Europe, now the turn comes to the Council of the League of Nations, which, undoubtedly, wants to avoid the question of Armenia. The latest news from Armenia, just to hand, leaves little doubt that the Armenian people are slowly but surely dying out in their homeland, owing to famine, general emaciation and all their frightful consequences. The drama might have been completed two years ago had it not been for the heroic efforts of the American Near East Relief Committee, which saved from starvation thousands of Armenians.

A whole people cannot be maintained by charity much longer. It is of paramount importance that this people be enabled to maintain itself. * * *

With all due honor to France, Belgium and Serbia and the bravery of their

armies, it cannot be denied that without the gigantic military assistance and co-operation of American and British armies those countries would never have been able to clear their countries from the invading armies. Without the financial aid of the United States and the British Governments, France, Belgium and Serbia would have scarcely been in a position to rebuild their ruins and recommence economic activities, whereas Armenia, officially recognized as an Ally by the Treaty of Sevres, is left alone to face extermination.

Another question which the reader might reasonably ask is, "Why are the Armenian people now starving if their land is so fertile and if they are so industrious?" The answer is that during the late war the statesmen of the Great Powers pledged themselves in solemn declaration to liberate Armenia from the Turkish yoke if they did their share in the war.

MISSIONARY FINANCE

BOARD OF HOME MISSIONS

General Fund Receipts for May

<i>Synods—</i>	1921	1920	<i>Increase</i>	<i>Decrease</i>
Eastern	\$14,392.90	\$17,545.72		\$3,152.82
Potomac	5,612.80	4,914.38	\$698.42	
Ohio	3,956.08	5,683.70		1,727.62
Pittsburgh	3,253.87	1,917.77	1,336.10	
Interior	254.49	972.59		718.10
German of the East	535.56	800.23		264.67
*Central	84.30	25.76	58.54	
*Northwest				
*Southwest				
Jewish	167.00	50.00	117.00	
†W. M. S. G. S.	3,670.89	1,723.87	1,947.02	
Y. P. S. C. E.	5.00	17.06		12.06
All other sources	402.01	209.35	192.66	
Totals	\$32,334.90	\$33,860.43	\$4,349.74	\$5,875.27
Decrease for the month	\$1,525.53			

*For Hungarian and Harbor Missions only.

†The W. M. S. gave \$2,203.59 additional for Church-building Funds and other causes.

BOARD OF FOREIGN MISSIONS

Comparative Receipts for the Month of May

<i>Synods.</i>	1920.			1921			<i>Increase.</i>	<i>Decrease.</i>
	<i>Appt.</i>	<i>Specials.</i>	<i>Totals.</i>	<i>Appt.</i>	<i>Specials.</i>	<i>Totals.</i>		
Eastern	\$18,509.14	\$854.35	\$19,363.49	\$13,714.40	\$681.54	\$14,395.94		\$4,967.55
Ohio	5,691.25	627.46	6,318.71	4,559.96	646.85	5,206.81		1,111.90
Northwest	61.49	52.40	113.89	152.00	45.00	197.00		\$83.11
Pittsburgh	902.77	39.50	942.27	3,090.87	76.11	3,166.98		2,224.71
Potomac	4,786.35	498.66	5,285.01	5,470.85	614.92	6,085.77		800.76
German of East.....	902.87	51.00	953.87	613.66	67.00	680.66		273.21
Central	765.12	142.35	907.47	684.31	225.00	909.31		1.84
Interior	925.19	569.80	1,494.99	224.49	31.64	256.13		1,238.86
Southwest	57.76	91.69	149.45	533.35	5.00	538.35		388.90
Bequests					940.34	940.34		940.34
Annuity Bonds								
W. M. S. G. S.	3,051.56	3,051.56	3,051.56	5,377.68	5,377.68	2,326.12		
Miscellaneous	250.00	250.00	250.00					250.00
Totals	\$32,601.94	\$6,228.77	\$38,830.71	\$29,043.89	\$8,711.08	\$37,754.97	\$6,765.78	\$7,841.52
						Net Decrease.....		\$1,075.74

Having a blind faith in the honor and the work of European statesmen, about 200,000 Armenians fought in all allied armies on all battlefronts. The Turks consequently massacred 1,000,000 of our people in their cold-blooded brutality and drove the remainder into the deserts of Mesopotamia, robbing them of every earthly thing they possessed.

The victory came. The allied friends of Armenia quickly helped themselves to every resource and wealth which Germany and Turkey possessed and left the Armenians to work and find for themselves.

Will the people and the Government of

the United States leave this great wrong unredressed? Will they passively look on while a progressive people is helplessly dying merely because it blindly believed the word and declarations of the Great Powers?

The European Powers will not budge a finger to fulfill their obligations to Armenia unless the United States Government demonstrates its practical interest in the well-being of the Armenian people.

M. ARSHAK SAFRASTIAN,
Secrétaire General National Armenian
Delegation.

New York, June 25, 1921.

To the Home Church

THE number of students in North Japan College has now passed the 700 mark and the Miyagi Girls' School has passed the 300 mark; so that over 1000 young people are in our two schools in Sendai, Japan. More wanted to enter. Toward 116 that could be taken into the first year class of North Japan College, there were 501 applicants. Better still, in both schools, through the recent visit of the Rev. S. Kimura, a former student of North Japan College, a great spiritual work is now going on that will result in the baptism of hundreds of the students of both schools. Moreover, about 100 North Japan College students have pledged themselves for direct Christian work, and some 20 Miyagi Girls' School students did the same. Again, recently, there was held the annual conference of all the pastors and evangelists connected with our Reformed Mission. Never before has this conference been so large, or shown so enthusiastic and so hopeful a spirit. They were a body of some fifty earnest, virile men, full of initiative for the salvation of their own country. A Forward Movement campaign has been launched, which is to be vigorously pushed. And this wonderfully hopeful condition of our educational and evangelistic work is confronted by a feeling of spiritual need on the part of men and women in all walks and stations in life that has never before been so appealing as now. If the work continues on with this momentum for a decade or two the cross will be victorious in North Japan. But it is a situation that has not come about of itself. It is the fruition of many laborious years of devoted missionary and other Christian effort, and the expenditure of many hundreds of thousands of dollars laid upon the altar by the hands of God's people in the homeland. It is the result of a great godly sacrifice on the part of our beloved Reformed Church.

But today this great work stands in jeopardy. The newspapers are full of talk of war between Japan and America. Both countries are piling up armaments. Both are making preparations for immediate emergencies. Both governments are stiffly insisting on their political and commer-

cial rights; and if this goes on a little while longer, it will require no prophet to predict the result. And what is it all about? About *nothing* that can not easily and honorably be settled by friendly negotiation and a little mutual concession.

Japan is more than willing to go half way. She is willing to stop emigration into America entirely, if that is necessary, though she would like those of her nationals that are legally there now to be treated justly and humanely. The nagging, anti-Japanese legislation of the extreme western states is uncalled for, and, in view of the present delicate situation, criminal. A certain phobia against the Japanese people seems to be spreading over some parts of America. This is utterly without reason and foundation and can only be fed by misrepresentation and falsehood. That the small number of Japanese in America are a menace is not true. On the other hand, Japan must have an outlet for her surplus population somewhere. She must have room to develop somewhere. Therefore, can not America afford to pursue a large-hearted policy with her as regards Asia? "Live and let live" is an old motto, but a still useful one.

Yet, will these mutual concessions be made? Will the differences be settled in a fair, calm, sensible way, as they so easily can be? Or will those who have the power in their hands take the opposite, the terrible, the fatal course? For let it be remembered that a war between Japan and America would be a terrible war; a war more inhuman than any previous one; a war that would not only suck into its bloody jaws the flower of the manhood of both nations, but also lay waste fields and factories and homes by the hundreds of thousands; a war that would probably drag in every other country that has any power to fight left; a war that would be as likely as not leave both countries where Russia is now; and, of course, a war that would bring ruin to the work of God that has been built up during the past seventy years, and whose glory and promise we are just beginning to see. Shall it be? Will the great body of the Christian people of America stand for it? Or are they powerless to make their voices heard? By propaganda, by misrepresentation, by outright



BANNER OF NORTH JAPAN COLLEGE

falsehood, either nation has been led to believe that the other is planning to attack it. Therefore, each is making preparation, meanwhile suspecting and misconstruing every move of the other. It is a vicious circle, a miserable endless chain. Yet as a matter of fact Japan does *not* want war with America. A member of the Cabinet said to me, "If America wants peace, Japan wants it ten times more." And America does *not* want war with Japan. Will then the people of these nations allow themselves to be carried off their feet and dragged into this terrible madness by the jingoists and the warmongers and the "strong" policed statesmen? Will the missionary work of the last three quarters of a century, with all that it has cost in life and treasure count for nothing, as against the maintenance of doubtful rights in a tiny barren dot of an island in the far Pacific? Are commercial interests more sacred than Christian interests, so that a nation's blood may be spilled for the former, while the latter may be thrown to the winds? The world stands again at

a decisive hour. Shall the die be cast for good will and brotherhood and a better world, or shall it be cast so soon again for the supreme folly?

Sendai, Japan. D. B. SCHNEDER.

How a Missionary Reports to His Classis

(Our senior missionary, Rev. Jairus P. Moore, D.D., is a member of Lancaster Classis, Eastern Synod, and he reports regularly to his brethren. The present year's report contains so many interesting facts that we have taken the liberty to publish certain portions of it, for we feel certain they will be read with profit by all our thousands of readers. A. R. B.)

My work during the past year has been no different from former ones, only perhaps somewhat more varied. I am still serving as the missionary in charge of the congregations and Sunday Schools, and of the evangelistic work, in general, in the city of Sendai, and the prefecture of Miyagi, of which Sendai is the capital. In this district are located some twenty-two churches and preaching places, and half a dozen Sunday Schools which are not connected with any of the above mentioned Churches.

Nearly all the Churches and preaching places have either resident pastors, or are served by neighboring, visiting pastors and evangelists, every week, or where this is not possible, every two weeks. The so-called detached Sunday School work is carried on almost exclusively by the students of our two schools, North Japan College and the Miyagi Girls' School. In this respect places in the vicinity of Sendai are more fortunate than others in the more remote places.

The work of the missionary in charge is to exercise a general supervision of the Church and Sunday School work carried on in the district of which he has charge. There is an Evangelistic Committee, composed of Japanese and American missionaries, which lays out the work, opens new places, stations the native pastors and workers, and fixes their salaries. The missionary in charge sees to it that all arrangements thus made are carried out, and reports the condition and needs of the

work to this body. He also visits from time to time, all places supported by the Mission. On the occasion of such visits he preaches, administers the Sacraments of Baptism and the Lord's Supper, makes visits among the members and has conferences with pastors and consistories regarding all matters requiring attention.

The greatest need of the work has been, and is today, that of providing proper places of worship for our Japanese Christians. During the present year it has been my happy privilege to assist in procuring three such places. At first, because of the want of funds we purchase a suitable lot of ground with a suitable Japanese house on it that can be used for parsonage and Church purposes. Or, where the lot does not contain a house already, we build one for such use. Three such places have been secured during the last year, and when the money is once at hand, we will build regular chapels in connection with the parsonage already on the lots.

We are joyfully looking forward to the time when, with some of the funds of the Forward Movement set apart for the Foreign work, such chapels can be built, and this long-time neglected and much-needed help can be furnished to our Japanese Christians. It is my earnest hope and prayer that I may be permitted to see, in the half dozen most important places of my field, this felt want supplied.

Besides the work above enumerated, I serve as a Director of our North Japan College, member of the Joint and District Evangelistic Committees, represent the Mission as member of the Conference of Federated Missions, the Bible Women's Committee, etc. So that I call myself a busy man, happy because so busy.

Sendai, Japan. JAIURUS P. MOORE.

A business man of Indiana writes as follows:

"I am a tither and I find great pleasure in disposing of the Lord's share of my income. I am glad that I have the privilege of laying up treasures in Heaven. I only wish I had more to give to the Master's work. I have found out through experience that it is more blessed to give than to receive."

Chitose Kindergarten, Yamagata

IF "All's well that ends well" and "Well begun is half done," there can be no doubt about the future of Chitose (Thousand Years) Kindergarten, Yamagata.

After a worrisome year, broken up by the head teacher's leaving, with only an untrained girl to take charge, various troubles which sometimes made us wish the kindergarten had never been, we secured the help of a former teacher, the one to whom kindergarten work in our Mission really owes its beginning. In response to our cry of distress, she came a day and a half's journey in the dead of winter, bringing three children, the smallest a tiny infant, leaving her husband to take care of himself. In an incredibly short time the kindergarten was once more on its feet. She stayed for two months and the kindergarten improved steadily under her capable management. Ten children graduated on March 22. As usual, when the kindergarten gives a special program, the weather did its worst; but, in spite of the snow squalls, many of the parents were there, and one faithful old grandmother, who used to come from across the city every day with two grandchildren, until they graduated last year, came, hale, hearty and cheerful as ever; bringing a large bundle of taro (*satoimo*, much like our potatoes) for a present. She offered these with many apologies; she wanted to bring something and this was all she had!

A number of fathers were there—we are always so delighted when the fathers take an interest in the children—and they were so proud of their kiddies. The program was lovely; songs by the children, and sung with sweetly modulated voices, too, so different from the harsh, loud tones one ordinarily hears; various games, folk dances and drills; presentation of diplomas; and almost the best feature of the program was "The Pied Piper of Hamelin," told in Japanese by the teacher. She has thoroughly mastered the art of story-telling. I'd rather hear Kato San tell a story than any American storyteller I ever heard.

The usual tea, cakes and taking the

picture completed the program, which was the most successful the kindergarten has ever given. The popularity of the kindergarten is proved by the large number of applications which came in during vacation. The Spring term opened with the largest enrollment we have ever had and two new teachers, both trained in training schools.

During the five years the kindergarten has been in existence, it has led more or less of a Weary Willie life, being constantly told to "move;" and we pack up and move once more, this time taking refuge in the church building. But upon the fence of the vacant lot on West Street, is a little wooden tablet announcing to all passers-by that the new building of Chitose Kindergarten is to be erected soon, and by September we hope to be able to have a real kindergarten for which we need offer no apologies. The people of the community are taking an interest in the kindergarten as never before; and for the first time in the history of our work in Yamagata, a Christian institution of our own is accepted as a part of the community. Verily "a little child shall lead them."

MRS. C. D. KRIETE.

Nieh-kia-shih Wedding

LATE one evening a telegram came requesting the writer to go next day to officiate at a wedding in one of our farthest out-stations. It was a new experience for the writer—to officiate at a Chinese wedding; and it was just as novel for Niehkiashih, for it was the first Christian wedding ever celebrated there.

Evangelist Tang accompanied us from Yunki. Arriving at Nieh-kia-shih early in the afternoon, we waited at the home of the native evangelist until evening, when we were informed that the Bride's chair had arrived. In the Bible we read about waiting for the Bridegroom; but here it was reversed, for we waited all afternoon for the Bride; and when she was announced, we were ready. Stepping out upon the street, we found ourselves at the head of a procession, the principal feature of which was the red, richly adorned sedan chair of the bride. Our

advance along the street was accompanied with the din of thousands of fire-crackers. And the street was thronged with curious spectators. The Bridegroom, himself, met us on the street, and ushered us into a guest room where his parents and relatives met us and served us the usual tea. And while, in preparation for the ceremony they were clearing a space on the dais, where formerly the ancestral spirits were worshipped, we had time to note the elaborateness of the decorations for the wedding. These decorations were the more elaborate, for it was the home of the Fangs—well-to-do merchants in the town.

The walls were hung with scrolls; huge candles were burning; rows of ornamental lanterns were suspended from the ceiling; and spanning each end of the court were magnificent silk embroideries that would have fascinated lovers of that art.

But the Bride's chair was being brought in now, and we must advance to the platform. Crowds of people were jammed in the courts—curious to see what a Christian wedding would be, especially a wedding in the home of the Fangs.

A lane was made through the throng, and the Bride's closed-up chair was worried in. Two matronly ladies stepped down, unfastened the curtain of the car, and extricating the Bride, dragged her up the platform. Her feet were bound and pinched into the conventional small, embroidered Bride's shoes; her dress was red, and silken and embroidered as a proper Bride's dress should be; and her head was mantled, and her face closely veiled with a heavy silk mantle. During the whole ceremony we never caught so much as a glimpse of the Bride's face; and really all we saw of her was the hand which she extended and joined with the Bridegroom's at the critical point of the ceremony.

But just here, when the dominie's hand was laid upon these two joined hands, and the fateful words were to be said, a temporary pandemonium broke loose; for the inevitable fireworks that are unfailingly provided for every occasion, were prematurely exploded, and the ceremony of clasped hands had to be unduly prolonged—until the glad noise had subsided!

But the fateful words were successfully spoken, appropriate prayers offered, and hymns sung or chanted; and after the benediction, the Bride and Groom were made to bow to each other according to the Chinese convention; and all seemed to agree that a Christian wedding was, after all, a very satisfactory sort of a thing.

The evening proceeded with feasting, and a hundred and sixty guests were served. But it was interesting to note that most of the guests who arrived, made a contribution in cash towards the expense of the wedding. And all these contributions were ostentatiously received and credited by an accountant who sat at his desk and duly jingled the coins as they dropped into the Bridegroom's chest!

Yochow City, China. EDWIN A. BECK.

The Korea Mission in 1921

BY REV. SAMUEL A. MOFFETT, D.D.

Korea still continues to furnish marked instances of the power and triumph of the Gospel. Reports now received tell of the wonderful evangelistic services where *Rev. Kim Ik Tu* is preaching with the plainness of speech, faith in prayer, evangelistic fervor and loving humble spirit, which marks him as the *Moody of Korea*. He has congregations of thousands of hearers, and even calls out thousands to his remarkable sun rise prayer meetings, *hundreds* even coming and *remaining all night in prayer* in order to be present at sun rise. There were 7,000 at his meetings in Seoul, and the city was moved as never before.

Reports tell also of the Forward Movement Campaign under the direction of Rev. Dr. W. N. Blair, a Campaign of Evangelism and personal effort along specific lines with definite objectives now finishing the second year, in which *many thousands of new believers* have been gathered. The number holding family prayers has greatly increased, as well as those attending Bible Classes and Bible Institutes, subscribing for religious papers and increasing their offerings. Churches have a greatly increased attendance, one in Pyengyang increasing from 150 to 400, another in the country from 400 to nearly

1,000, while one report says: "Nearly all the Churches have a *larger attendance* than before and *new Churches* are being *established*."

Again from Korea comes the plea for *facilities for more adequate instruction* for these thousands of new believers. Several factors enter into this new advance. The systematically organized efforts of the "Forward Movement" is one, and it came just when the hundreds and thousands of non-believers, who had been imprisoned in connection with the uprisings for Independence, were coming out of prison, after having been in contact in the cells with their Christian co-patriots, who *in prison preached and prayed* and in fellowship of suffering taught them the Bible truths and plead with them to accept Christ. Hundreds of these men have come out of prison with a *deep spiritual experience* and a genuine faith in Jesus Christ and they have gone back to their country towns and villages to *bear a new testimony* and to open the way for the Christian workers to tens of thousands of their friends, who before were one with them in refusing to heed the Gospel message. Pastors and Elders and others are coming out of prison with great stories of the work of the Spirit of God in prison. One in prison over a year told of *thirty-nine out of seventy*, in the cell with him, having *accepted Jesus Christ* as Saviour. Another, after ten months with them, had received eight catechumens and baptized two men in prison. One man held a Bible Class of 180 men each day for a short session. *Christian women* have met the men as they came from prison, given them a *good meal, a pair of shoes with prayer* and a word of the Gospel. Thus the political situation, with all of its suffering, its still continued arrests and imprisonments and agitations, has but turned, and is still turning, to the furtherance of the Gospel, and, *as never before*, Korea is hearing and *receiving the Gospel*.

The Christian Schools are being crowded to overflowing. The opportunity to make Korea a wonderful spiritual power in the Orient is before the Church. Will it not provide the moderate sums needed to meet present opportunities?

Woman's Missionary Society

EDITOR, MRS. EDWIN W. LENTZ, 311 MARKET STREET, BANGOR, PA.

EDITORIAL

The figures are an indication that the Woman's Missionary Society has learned to touch some keys which open up hidden veins of strength and ability among women of the Reformed Church.

May 1911—1912.....	\$28,854.15
1912—1913.....	\$27,448.21
1913—1914.....	\$23,445.39
1914—1915.....	\$34,763.71
1915—1916.....	\$25,711.96
1916—1917.....	\$38,463.75
1917—1918.....	\$36,574.46
1918—1919.....	\$54,351.17
1919—1920.....	\$74,013.70
1920—1921.....	\$99,953.57

\$443,584.07

A Year of Promise

THE Executive Board of the Woman's Missionary Society of General Synod met in the First Reformed Church, Philadelphia, May 17-20, Rev. H. B. Kerschner, pastor. The reports justified the hopes which many members had felt during the year. The story in a few words is, one hundred thousand dollars—lacking forty-seven—has been raised in the first year of the triennium for extension of Christ's Kingdom among women and children in America, China and Japan.

A more widely organized Woman's Missionary Society has made possible the increase in gifts. With the continuance and enlargement of methods now in use, we believe that the year past is a "year of promise," and the next two years will yield big results.

During the past year, the Executive Secretary, Miss Carrie M. Kerschner, attended forty-five Institutes, aside from the summer conferences and public meetings, where she delivered addresses on the work of the Woman's Missionary Society. Ten thousand miles—the equivalent of three trans-continental trips—will give

some idea of the magnitude of the work in which the Executive Secretary took part. During the same time a corps of women were working as volunteers, and if their contributions in time and accomplishment could be compiled, the one hundred thousand dollar Kingdom business would be accounted for.

A backward look to the years when all of the work in the Woman's Missionary Society was done by volunteer workers reveals the wisdom of supplementing with secretaries who devote their entire time to the work.

At the recent meeting of the Executive Board, Miss Alma Iske, of Indianapolis, Ind., was elected Field Secretary of the Y. W. M. A. and Mission Band Departments. Judging from the impetus which the appointment of our first Field Secretary gave to the Woman's Missionary Society, we look forward to vitalization of the Y. W. M. A.

Miss Iske possesses qualities of leadership, demonstrated in her work in Indianapolis, and a personality which attracts. We believe she is a young woman to whom the girls will be drawn. Miss Iske will be located in Tiffin, Ohio, and will begin her work in September.

Another circumstance which will strengthen our organization work will be the transfer of Mrs. Edward F. Evemeyer from the East to the Pacific Coast. Mrs. Evemeyer's influence and her genius for organization has helped the work wherever she has touched it. The new societies on the Pacific Coast and the large unorganized territory of the Western West have need of the most constructive people. Mrs. Evemeyer understands the challenge of the work she is about to enter, and has already made arrangements for some visits in the synods of our Western states.

Bethel Community Center Opens for Service

Alien women for the neighborhood of Sixth and Mifflin Streets, Philadelphia, were seen coming and going in rather large numbers on May 17. The people of the neighborhood looked upon the visitors with antipathy akin to that which we feel toward the undesirable propagandist who comes into our neighborhood. This typical Jewish neighborhood, at Sixth and Mifflin Streets, with its street markets, crowded pavements and the confusion caused by over population, is the one into which we have placed our Bethel Community Center.

A large, three-story building has been converted from a corner saloon, into a Christian Community Center. A part of the first floor is occupied by the assembly room. On the second floor the kindergarten, the Queen Esther Circle and other community interests have their equipment; on the third floor Rev. and Mrs. Gitel have their apartments.

On the opening day everybody was surprised at the progress which had been made with the equipment and furnishings. There was a feeling that back of this progress was an unusual interest and co-operation. This adopted child of the Woman's Missionary Society of Philadelphia Classis was faring well. The President, Mrs. J. W. Fillman, presided at the Opening Service. Addresses were made by Rev. and Mrs. Immanuel Gitel and Miss Ida Peltz, and testimonies were given by some of the girls who have been reached. Mrs. George Geiser, of Messiah Reformed Church, chairman of the Prop-

erty Committee, and Mrs. John Warner, of Trinity Church, chairman of the Social Committee, told of the work incident to the preparation for the opening of the Center.

A China Shower—cups, saucers and plates—for use in connection with affairs at the Bethel Center, was a feature of the Opening Day. The shower was arranged by the W. M. S. Philadelphia Classis.

Individuals and societies have decorated and provided furniture, linen and china for the Center.

The September Missionary Meeting

Do you wish it to be a success? There is a woman in your society who "took it upon herself," when she became the President, to make special preparations for this "Rally Day" in the W. M. S. She is not expected to give the program but to organize for it. The preparation should include calling together the Executive Committee and the leaders for six months, beginning with September. The text book, "From Survey to Service," should be ordered and each woman should read the textbook sufficiently early to get together again to make definite plans for the program.

A new study, appropriate music, systematic use of the telephone, and a prayerful determination to make the meeting helpful with information and inspiration will start the work aright. A sketch of the author of "From Survey to Service" will be published in the August OUTLOOK OF MISSIONS.

Some time ago the challenge to write a missionary story was sent to the girl students of our denominational colleges. Four good stories were received by the Educational Commission; one from Hood College and three from Heidelberg University. The first prize (\$10) was awarded to Miss Ruth Schacht, of Hood College, and the second (\$5), to Miss Clara A. Shuey, of Heidelberg University. The other participants, Miss Bertha Herzberger and Miss Elizabeth R. Boegel, were awarded small honorariums for their stories. THE OUTLOOK OF MISSIONS will publish the four stories.

NOTES

The Executive Board of the W. M. S. G. S. elected Mrs. Irwin W. Hendricks chairman of the Educational Commission, to succeed Mrs. Edward F. Evemeyer, resigned. Mrs. Charles E. Wehler was elected General Secretary of Literature, to succeed Mrs. Hendricks who resigned from the Literature Department in order to give her undivided attention to the Educational Commission. Mrs. Wehler becomes the new member of the Educational Commission.

* * *

There will be 12,000 Prayer Calendars for 1921-1922. This should mean advance orders, because there are 20,000 members of the W. M. S. G. S. beside the Y. W. M. A.

The prayers will be written by the women missionaries home on furlough, and the illustrations will emphasize the need for chapels in the towns of China and Japan.

The unpretentious little cord which binds the pages together has become a symbol of "that blest tie which binds" to many women who know of the binding. Each year the Reformed women of Tiffin save several hundreds of dollars for the W. M. S. G. S. by tying together the Calendars which are sent to Eastern and Pittsburgh Synods.

* * *

The Suggestions to Leaders and Program Outlines have been prepared by the following women: Mrs. Irwin W. Hendricks has prepared the handbook for use with "The Kingdom and the Nations;" Mrs. Edward W. Lentz, "From Survey to Service;" Mrs. C. A. Krout, "Playing Square with Tomorrow," and "The How and Why of Foreign Missions;" Mrs. J. H. String, "Stay-at-Home Journeys" and "A Noble Army."

Miss Carrie M. Kerschner has compiled and assembled literature especially intended for new societies. The literature in this packet tells of our denominational activities and organization and is intended to lay a foundation for the more general study through interdenominational text books.

Miss Cornelia Rauch, of Easton, Pa., in charge of the Department of Domestic Science of Gallaudet College, has contributed the very interesting article in this issue. Miss Rauch is a graduate of Hood College and the daughter of Rev. and Mrs. O. H. E. Rauch, of Easton, Pa.

The Prayer Calendar for August

The prayer for the month of August was written by Mrs. R. Ella Hahn, of Reading, Pa., Secretary of Life Members and Members in Memoriam. Mrs. Hahn was President of the Woman's Missionary Society of General Synod from 1902-1905. She is one of the coterie of women whose influence is indelibly stamped into the history of the Society—a Charter member, with an almost perfect record of attendance, having missed but one triennial meeting since the organization, thirty-four years ago.

Mrs. Hahn, (nee Bridenbaugh) was born at Arch Springs in Sinking Valley, Blair County, Pa., and later lived at Martinsburg, where she attended Juniata Collegiate Institute until six weeks before her marriage, on June 4th, 1878, to Rev. F. B. Hahn. She was the mother of six children, four of whom are living, three daughters and one son. Miss Ruth, a daughter, spent eight years as a nurse in China—five at Shenchow, one at Yoehow, and two at Hankow. Rev. John Hahn, the son, is pastor of Thomas Memorial Church, Chicago, Ill.

Mrs. Hahn was President of Reading Classical Society for twenty years, and President of Eastern Synodical from 1899-1903. During her presidency, the appeal came to the Woman's Missionary Society to send a nurse to China. To assume such an obligation seemed a great undertaking in those days, and the vote resulted in a tie. It was the President's vote which sent Miss Grace Whitmore, our first nurse to China. Her courageous action produced a morale among the women which resulted in sending a second nurse, Miss Bessie Miller, to China the following year.

Mrs. Hahn attended the National Foreign Mission Jubilee at Harrisburg, in 1911.

A Message from Nanking

IN thinking of the happenings since I left America, it would seem that several years had passed. What a panoramic picture it would make! The few weeks spent at home, after Commencement Day, were rather busy ones. Then the trip across the country, with the stop-over in Nebraska. It did seem so good to be in my brother's home, and also to meet those splendid people of his congregation. In Seattle, I met the others of our party: Miss Helen Ammerman, Miss Katherine Zierdt, and Mr. Clarence Heffelfinger. The trip from the United States has become a memory of "perpetual motion—as applied to daily life, and nightly existence." Fortunately, I escaped the pangs of real sea-sickness, but I did get a bit tired of walking the decks in order to exercise my general good health! Landing at Yokohama, we were greeted by Miss Rosina Black; also Mrs. Schneder and daughter, Miss Mary, who came down to the docks more particularly to greet Dr. Schneder. We also bade farewell to Miss Elizabeth Miller and the members of the Convention Party at that port. Passing through the Inland Sea, on our way from Japan to China, we beheld glorious mountain scenery that gave us a new realization of the great Power behind the wonders of Nature. Especially vivid is the memory of that Sunday evening on the Inland Sea; the beauty of the sunset with all the golden-red glow of the sky reflected in the waters, the ever varying colorings as twilight slowly descended, spreading over all a soft mantle of grey dimness. Soon the darkening grey outlines of the mountains were dotted with flickering lights of the towns along the shores, of floating buoys, and of warning light-houses. All the beacon-lights seemed to be sending out their rays of welcome as we neared our new home in the Orient.

Oh, the joy that Saturday morning in September, as the "Katori Maru" slowly neared the Shanghai harbor! Soon we were really landed in China in an environment of a strangely foreign city. From Shanghai, Miss Ammerman went to Yochow, Mr. Heffelfinger to Shenchow, Miss Zierdt and I found our way to Nan-



MISS RUTH F. SNYDER

king. That first day of traveling in China held a number of experiences. Another new language student had joined us, and we three were the only foreigners on the train. We had an enjoyable time wondering whether our curiosity or that of the Chinese about us, was the greater!

Fortunately, we had several days before the opening of the school, during which we could begin to slowly adjust ourselves to the new surroundings and customs. Then the beginning of the language study and all the strangeness of the seemingly jumbled sounds! After repeated trials our ears began to detect a few sounds that were supposed to be words, and we tried to imitate our teachers. Gradually we attained unto the profession of model young parrots. The weeks passed very rapidly, bringing Thanksgiving Day with a rush. As at home, there was the morning Service of Thanksgiving, for all foreigners in the city. We new missionaries could not but feel that each of us had an especially long list of thankfulnesses since lately entering into our long-desired land of service. Then came the Thanksgiving Dinner at home, although not quite the same as Mother's, yet there was really, truly pumpkin pie for dessert.

The days until Christmas were short, busy ones, with review work in school and other preparations outside. As we are living with one of the Presbyterian families near the Ming Deh Girls' School, I had the privilege of helping prepare their Christmas music. They furnished some

songs on four programs. In all I attended six Christmas programs, only one of which did not last for two hours, having had less than the usual twenty numbers! I shall not soon forget the joy of my first Christmas in China. It was about eleven o'clock of Christmas Eve, the Ming Deh Teachers sang carols under our windows, later the school girls came over and sang. From that hour on throughout the night, groups from every mission school, the Middle School, the University, and the Seminary, went around to the other schools with the ever repeated carols and greetings. It was truly a beautiful beginning of the Christmas Day, the happiness of which spread through many parts of the city. In our household, the Christmas morning was celebrated in the good old-time way. At ten-thirty the Ming Deh School program was given. How those little primary and kindergarten children did smile as they received small gifts, which had been sent by Church friends in America. Late in the afternoon, I went with some twenty of the school girls for a walk along the big, high city wall. The Han Si Men Gate is not far away and we often climb up the hill there, to the top of the wall, where we can have a beautiful view of the sunset. The girls sang again, in the evening, for the Church service. Thus the entire Christmas Day did not lag for want of something to do.

This month has shown us some real Chinese wintry weather—foggy, grey days and others with driving cold rain, that lasted for a week at a time. Then came the sunshine that quickly dried off the muddy streets (or rather roads). We were overjoyed to see the first snowfall. But, oh, the after effects! Such deep, thick, slippery, oozy, clayey slush! With the approach of the Winter, the Chinese became more and more rounded in shape as they added layer after layer of warm clothing. The little tots became such cunning, rolypoly chubbies. Not long ago, on our way to school we passed a doorway where there were three little children, each less than four years. As we passed by they seemed attracted by our strangeness, so much so that one of them forgot to keep his balance and tumbled over. Hearing him cry, we looked around, and

saw the other two trying to pull at his heels, to no avail. Going back, and after setting him upright, one of the tots chirped out to us, "Tsay, tsay" (thank you)! The children in their padded Winter garments remind one of little nine-pins, for when they accidentally fall over they must simply wait until someone comes along and sets them up again.

Today, we language students had the usual half-day session, and the whole afternoon to accomplish the impossible list of Saturday plans. Returning home from school this noon, we were quite glad to find a Chinese meal awaiting us. Our teachers have assured the students that by eating Chinese food regularly, we will gradually acquire the Chinese mind, including the vocabulary! Miss Walborn who has lately arrived from the homeland, is also in the Nanking Language School, with Miss Zierdt and myself. The language study is interesting as well as enjoyable in spite of the fact that it requires patience and a varying amount of courage daily.

The third page already! I really had not expected to write at such length; perhaps it is due in part to the novelty of this Corona. As yet, my Corona sings a somewhat palsied tune—with a "steady by jerks" effect. But for all that it is better and safer than my hand writing, which has suffered slightly from "drawing" Chinese characters daily.

With greetings to the friends.

Very sincerely,

Jan. 29, 1921.

RUTH SNYDER.

"Water, the daily need of every living thing. It rises from the earth obedient to the summons of the sun, and descends in showers of blessings. It gives of its beauty to the fragrant flower. It is the alchemy that transmutes base clay into golden grain. It is the canvas on which the finger of the Infinite traces the radiant bow of promise. It is the drink that cheers, and brings no sorrow with it. Jehovah looked upon it at creation's dawn and said 'It is good.'"—W. J. Bryan.

Literature Chat

CARRIE M. KERSCHNER

The May "Chat" for "The Church and the Community" completed the suggestions for this book. This month we will give you information relative to the literature for 1921-22. A wealth of new material will be available for newly organized societies, while the study books and packets for old societies promise to be of an unusually interesting character.

STUDY BOOKS AND PROGRAM PACKETS

The WOMAN'S MISSIONARY SOCIETIES, YOUNG WOMAN'S MISSIONARY AUXILIARIES, and the MISSION BANDS will use the following Mission Study Books from September 1921 to August 1922:

W. M. S. "From Survey to Service" (Home), 50 cts., paper; 75 cts., cloth.

"The Kingdom and the Nations" (Foreign), 50 cts., paper; 75 cts., cloth.

Y. W. M. A. "Playing Square with Tomorrow" (Home), 50 cts., paper; 75 cts., cloth.

"The Why and How of Foreign Missions" (Foreign), 50 cts., paper.

Mission Bands: "Stay at Home Journeys" (Home), 40 cts., paper; 60 cts., cloth.

"A Noble Army" (Foreign), paper, 40 cts.; cloth, 65c.

All Societies will use the "Home" Mission Study Books beginning with September.

All prices postpaid.

These books can be secured from the Woman's Missionary Society Depositories. Potomac and Eastern Synods please address all orders to Miss Carrie M. Kerschner, Room 408, Reformed Church Building, 15th and Race Streets, Philadelphia, Pa. Western Synods order from Mrs. C. A. Krout, 244 S. Washington Street, Tiffin, Ohio.

IMPORTANT: Woman's Missionary Societies ordering a copy of "From Survey to Service" and "The Kingdom and the Nations" *at the same time*, will

receive, free of charge, a copy of the Home and Foreign Interchurch World Survey. Postage will be added. These Surveys will be needed in studying both of the Woman's Missionary Society text books. A limited supply of the "Surveys" is in stock, so those who "shop early" will receive the free books. Only one copy to each society.

PACKETS:

Packets for the Woman's Missionary Society, Young Woman's Missionary Auxiliary, and Mission Bands, the programs and leaflets based on the above books, will be ready, we hope, by August 1.

The Packets, containing six programs on each book, leaflets, etc., for both the Woman's Missionary Society and the Young Woman's Missionary Auxiliary can be secured for 50 cents plus postage. Packets with one program on each book, etc., for 35 cents and postage. Mission Band Packets, 50 cents, postpaid. Orders for books and packets now will be filled, and sent out as soon as possible.

PLEASE PRESERVE THIS NOTICE.

Look Who's Here!

THEY walked into the office arm in arm —those three Home Mission Study Books. They were very trim and neat in their spring suits and looked so entirely capable of any amount of hard work that we felt our hearts softening, nevertheless they were several weeks behind time.

"Where have you been?" we sternly asked.

"You are very late."

The tallest of the three, whose name was From Survey to Service, and who carried inside his coat the card of H. Paul Douglass, stepped forward eagerly to explain. "We beg you to excuse us, dear friends, for seeming to be late, but after all, time according to Dr. Einstein is only relative, and if you could know what a time we had getting here, how many times we were way-laid, the time it took to collect our belongings, you would see in us a fulfillment of the prophetic time, times and half a time."

"And our topics are timely, too," an-

nounced the second book, named *Playing Square with Tomorrow*.

"Surely," sighed the Junior book, "it was an up-hill journey all the way"—a very appropriate remark since her name was *Stay-at-Home Journeys*.

We saw that our books were wishing for sympathetic friends to whom they might confide their experiences so we encouraged them to open their hearts.

"It began at the beginning," said *From Survey to Service*, "in finding someone who could write our pages, for we are very particular in wishing to express the right thoughts."

"Yes," *Playing Square with Tomorrow* spoke up, "and after our authors were found it was several months before they finished writing down just what we wished to teach."

"And what a time they had naming us," chuckled *Stay-at-Home Journeys*.

Then all three fell excitedly to a comparison of their experiences in the hands of a ruthless committee who badgered their contents back and forth between their authors and various denominational committees, and of the endless punishment they suffered in the matter of paragraphing, punctuation, and capitalization, having their quotations verified, their foot notes arranged, their bibliographies compiled, and their indices and tables of contents prepared.

"And our pictures," *Stay-at-Home Journeys* interjected.

"Illustrations, you mean," gravely corrected *From Survey to Service*.

Nothing abashed, *Stay-at-Home Journeys* continued, "And our covers," proudly displaying her artistic dress.

"You probably refer to our cover designs," said *Playing Square with Tomorrow*.

"Well, yours is a complete success."

And now we ventured into the conversation by inquiring, "Where did your paper come from?"

That set them off again.

"Talk about paper," explained *From Survey to Service*. "You never can imagine the amount of shopping that had to be done to find paper for books of our quality. It has to be selected from samples, and made to order at the mills

several months before we are ready to be printed, tons and tons of paper, whole car-loads of it. We are very proud of our buyer's sagacity in this transaction."

"Always allowing plenty of time for transit delay," added *Stay-at-Home Journeys*, who was always thinking of travels.

"And then the press-work," said *Playing Square with Tomorrow*; "from one to three weeks for each book before the binding can begin."

That remark threw them into confusion, but not because they had no more story to relate. Plainly they were all quite embarrassed and mysterious.

"Well, go on," we urged.

"We can't," they said in chorus.

"It was a strike," one said, "a binders' strike."

"We were all lying around in loose sheets," began little *Stay-at-Home Journeys*.

"Hush!" commanded *From Survey to Service*, "we must not give away the trick; but our business manager was wonderful."

"Think of the risks he took to get ahead of the strikers," ventured *Stay-at-Home Journeys*.

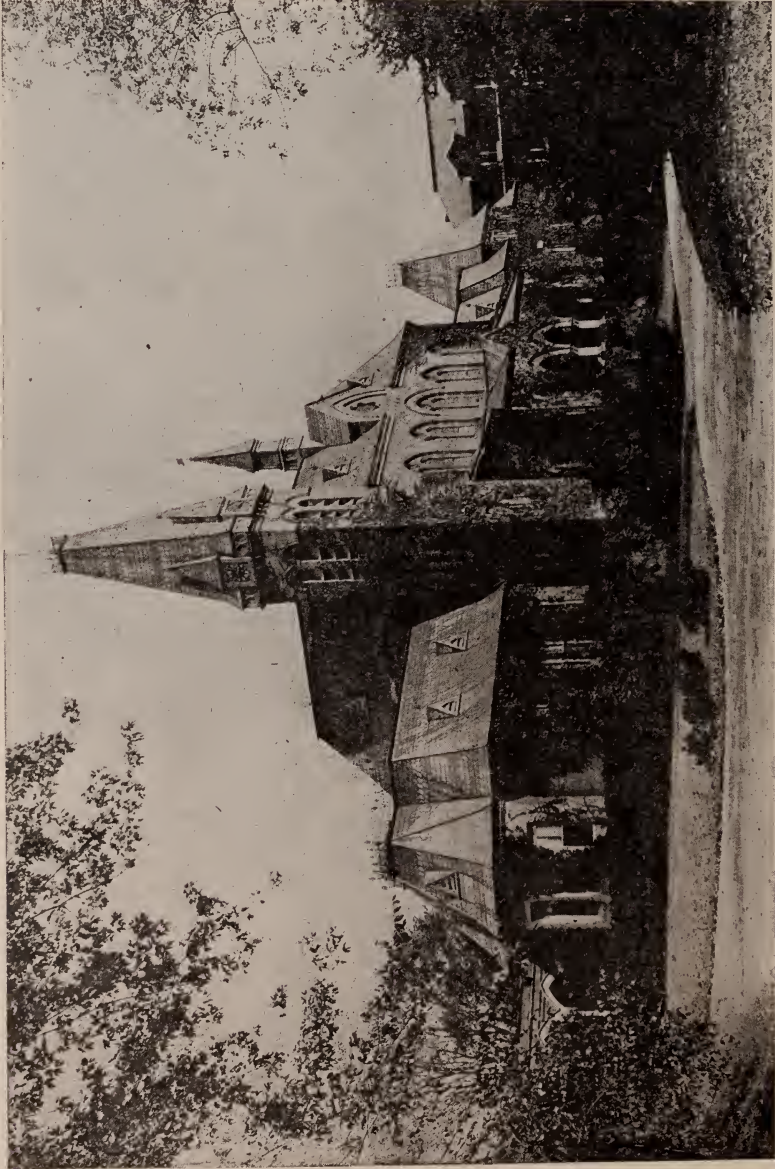
"Yes, he took big chances and he fairly lived on the trains to carry the sheets to a shop which could print during the strike," put in *Playing Square with Tomorrow*.

"But after all, you are over the hill at last," we said with a sigh of relief.

"Yes, you have said it," chimed all three. And throwing open the office doors, they added, "Here are thousands more of us, coming in a rush, in time for summer conferences and advance study classes, and all accomplished in one short year."

MRS. FRANK M. GOODCHILD.

"The old easy-going confidence that somehow the Lord would lead into the ministry those whom He had chosen is giving place to the clear conviction that the Lord does not work by Himself in this matter any more than He does in producing corn or educating children; that definite responsibility rests upon parents, Sunday school teachers, ministers and officers of local churches."



CHAPEL HALL, GALLAUDET COLLEGE, WASHINGTON, D. C.

Gallaudet College

CORNELIA RAUCH

WASHINGTON, sometimes considered the most beautiful city in the United States, is without a doubt one of the most interesting. There is scarcely a day when there are not crowds of sight-seers going through the various buildings or riding about in the large buses which are running throughout the city. As these people leave the city, having completed their visit, they carry with them the memory of many beautiful and interesting buildings and scenes. In this busy world of ours we miss many of the most interesting and enjoyable things for the simple reason that we do not know about them, and for this reason many of the visitors to the capital, return to their homes without having seen, perhaps, the most interesting and unique place in the United States, I might say in the world, for Gallaudet College, located in the shadow of the capital, is the only college in the world which is devoted to higher education of our deaf brothers and sisters.

The people of the European Countries, it is true, have had education to a certain extent for the deaf, and it is here that Dr. Thomas Hopkins Gallaudet turned in order to get ideas for establishing a school for the deaf in the United States. He visited England, but received little help. He then turned to France which gladly gave him the knowledge of this special work which was already well established in the National Institute in Paris. Upon his return to America, he founded the first free school for the deaf at Hartford, Conn., in 1817, which at present is not only the oldest school, but also one of the best schools in the United States for the deaf. In 1851, Dr. Gallaudet died, having completed a life of great usefulness, which had been devoted to helping the deaf. His work was taken up later by his son Dr. Edward Minor Gallaudet, who was also a very remarkable and gifted man. In 1857 the "Columbia Institution for the Deaf," was established in Washington by the Hon. Amos Kendall, with Dr. Edward Minor Gallaudet as Superintendent. Seven years later the Collegiate Department was established. In 1894 it

became known as Gallaudet College, receiving its name from the two men who devoted their lives, energy and intellect for the promotion of education among those who were so handicapped. At the present day every state in the Union has its graded schools, where the children are taught to speak, read the lips and given a mental and manual education, and therefore are better fitted to live their lives in the world.

"Kendall Green," as the campus of Gallaudet College is known, is indeed a beautiful spot. Many varieties of trees and shrubs have been planted and the buildings themselves are very beautiful with the ivy climbing over them. The Green consists of 103 acres, on which are many buildings, such as dormitories for the students, buildings in which are class rooms, the Chapel, Gymnasium, Homes of the Faculty, and the Kendall School, which is a graded school for the little deaf children of the District of Columbia. There is also a farm in connection with the College which is very modern, both in equipment and management.

People who have never been associated with the deaf, confuse them many times with the blind, and there are many strange questions asked by visitors on the Green. The young men and women at Gallaudet College think and act, work and play in the same way as any of the young men or women would do at the various colleges throughout the world. The College enrollment is at present 61 boys and 46 girls. They are given a training which will not only make them able to care for themselves in after years, but they also receive training along religious and social lines. The College offers courses in Science, Languages, Mathematics, Philosophy, Economics, and Vocational Lines. The young men and women are encouraged to develop those talents which they are found to possess.

The religious development of the students at the College is also encouraged. There are chapel services every morning with Sunday School and chapel services on Sunday. There are chapters of the Y. M. C. A. and Y. W. C. A., both of which are very active. Special offerings collected at Sunday School are devoted to many worthy objects, such as Red Cross

work and aid in obtaining teachers to be sent abroad to the deaf of Asia and parts of Europe which need teachers so badly. During the war a little French child was supported by the students of the College.

The College training is not entirely educational and religious. Both young men and young women are well developed physically. Teams are organized in all of the usual College sports such as foot ball, base ball, basket ball. Much interest is shown and many profitable hours are spent by the students in both the gymnasiums and on the tennis courts. Gallaudet College is a college for both men and women, and being a co-educational school, there is naturally a tendency toward the social life. The young men and women are therefore accorded certain social privileges. There are calling hours, parties and dances arranged so that the young people may enjoy the friendships which they naturally make.

At the completion of the College courses the young men and women find themselves well able to earn a livelihood and so be independent. Most of them talk very well and also read the lips easily. They have received a training along lines they are most interested in, and are well able to fill the positions which are open to them. Many of the young men turn to farming, printing, chemistry or teaching. The young ladies also obtain positions as teachers in the different State Schools, and many obtain positions in offices. Of course there are many who marry.

Few of us stop to think of the manner in which the deaf of a few years ago were forced to live. Many were unable to talk, unable to study or learn a trade which might be a life work. There were no schools for them, and so they lived on depending upon their hearing brothers for food and clothing. Think of the deaf young men and women of today, who laugh and play, who work, who think and feel the same as we ourselves do, for they are taught to appreciate the higher and better things of life. How much happier they are than those who never had the advantages of an education. So it seems if we are able to help but one who is less fortunate than we are, at least we have done something "worth while."

Young Woman's Missionary Auxiliary

MRS. J. EDWARD OMWAKE, SECRETARY

A Day in the Woods

AS August approaches, with its burning heat, our thoughts turn to cool groves and quiet streams, where we can find rest and refreshment in God's great out-of-doors.

A crowd of girls, laden with lunch boxes, cushions, magazines, bathing suits, etc., gathered on a truck which shall convey them to some quiet nook, is a fine sight to behold. The spirit of freedom and abandon that comes from close contact with nature is fully sensed by all.

Lounging under the trees listening to a good story read by some girl; playing games in which all can participate; watching the girls swim, or trying to teach some timid friend to swim; all these things develop a fine spirit of fellowship.

And then comes supper! We all know the joy experienced by both the inner and the outer man as we sit around the picnic table. After supper the little fire, kindled from dried sticks, over which we toast marshmallows, while some one tells a story, or we engage otherwise in conversation. Then the ride home through the cool, gathering twilight, the girls happily singing songs—a perfect ending to a perfect day. Be sure to plan a day in the woods for August.

Our August lesson from "Serving the Neighborhood" deals with "Community Civics" and "Some Successful Churches." It has been suggested that this meeting be held under the trees, and a luncheon served. If a picnic and an out-of-doors meeting are both impossible, the two might be very easily combined.

Be sure to stress the importance of creating an aesthetic sense in your community. Study trees, plant trees, love trees. Nothing is more beautifully typical of strong, noble, Christian manhood and womanhood than a sturdy old tree, which has withstood many adverse storms and winds. In its wondrous symmetry it

stands there, lifting its branches up and out to the light. So may we overcome trials and temptations, by looking up to Him, who is our light and our salvation; the strength of our life.

How can your Auxiliary co-operate in creating an aesthetic sense in your community?

(1) By every girl taking her stand squarely on the side of things which are good, beautiful and true, as Jesus taught us goodness, beauty and truth.

(2) By creating a taste for good books, good music, and good pictures. Girls don't let yourselves be carried away by the spirit of "jazz."

(3) By safe-guarding your natural beauty—your physical graces. Don't spoil your clear, fresh complexions by using powder and paint. Dare to be true, strong, capable girls and your influence will tell. Other girls will follow your example.

The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

THE CHILDREN'S STORY

William Edwin Hoy, D. D.

WHILE Dr. Moore is called the *Emergency Man*, the next Lamp Lighter might be called the *Providence* led man.

Dr. William E. Hoy is a born teacher. So much is this true, that Rev. Thomas G. Apple, D.D., one of his teachers said to him, after his appointment as a missionary, "Hoy, I suppose you will go to Japan and start a school." Now the queer thing about Dr. Apple's remark was, that to start a school was the last thing a missionary was supposed to do. A missionary in those days was sent to the heathen just to preach. The idea of gathering boys and girls into schools had not then occurred to mission boards. Yet Dr. Hoy, a teacher, was appointed. Let us not forget that Dr. Hoy is spoken of as the Providence led man.

In 1884, when a senior in the Theologi-



REV. WILLIAM E. HOY, D. D.

cal Seminary, at Lancaster, Pa., he was elected by his fellow students to attend an Inter-Seminary Alliance held in the Theological Seminary at Princeton, N. J. Here Hoy heard, for the first time, the great missionaries of the world. These speeches made such an impression upon him that he decided to become a missionary. On his way back to Lancaster, while sitting in the Philadelphia railroad station, waiting for a train, he wrote to the Board of Foreign Missions and offered to go to Japan as a missionary.

The Board gladly accepted him and he sailed for Japan, in 1885, landing at Yokohama in the fall of the same year. Here Rev. Ambrose Gring and Rev. Moore were anxiously waiting for him. They had had a letter from Oshikawa, a great teacher and schoolman of Japan, asking that a man be sent to Sendai, a large city in the north. Dr. Hoy went to Sendai and did just what Dr. Apple said he supposed he would do. He started a school with six little Japanese boys. The school did not have a fine building, just a hut. There was no place for a stove, neither were there any desks or chairs, so the teacher and pupils were at times very cold and uncomfortable. Some of the present

day prominent men of Japan began their schooling with Dr. Hoy in that old house. The school is no longer small. It has grown into the great North Japan College. The hand of God, after all these years, is very plain.

He was a young teacher, sent to Japan at a time when Japan was looking for such a man. Dr. Hoy laid the foundation of North Japan College in those early days, and the success of the educational work in Japan is due more to Dr. Hoy than any other man. Here he labored without ceasing for 14 years, when he broke in health. The climate of North Japan is very hard on the foreigner. The poorly constructed homes and the damp weather worked together to make Dr. Hoy a very sick man. The doctor said he would have to go to America or he would die. One day he went to Southern Japan, where the climate is much warmer and dryer. Immediately he became better and in a short time was well.

At this time, the Board of Missions of our church was anxious to get some one to go to China. Dr. Hoy knew that the climate of Southern Japan and China were alike, so he said: "If I can live in Southern Japan, I can also live in China." The hand of God is again very evident.

The school in Japan was on a good foundation, it could be left to others. The great teacher and builder went to China to live, at a time when China was ready to be taught.

Early in 1900 we find Dr. Hoy in China and located in Hunan. Here he

again starts a school. In China he could get only three boys to attend his school, but he kept on, until today we have the Lakeside Schools in China of which Dr. Hoy is the honored President. In thirteen years, this work, begun with three little boys, has grown into Lakeside Boys' School, the Ziemer Memorial Girls' School, the Hoy Memorial Hospital together with a large evangelistic work. This work is located at Yochow City. In Shenchow, another city of China, we have a boys' and girls' school, a hospital and evangelistic work.

Just one more story showing how God led this wonderful Lamp Lighter. In the spring of 1920, the General Synod of the Reformed Church met in Reading, Pa. Dr. Allen R. Bartholomew, Secretary of the Board of Foreign Missions, thought it would be a good thing to have Dr. Hoy come to America for the meeting of this Synod. He sent a cablegram to tell him to come home. When the message reached China Dr. Hoy was very ill, so ill that he and everybody else thought he would die. The doctors had told Mrs. Hoy that if he was sent to America he might live. Does it not seem as if God had opened a way for him to return to America? To America he came, and by the time General Synod met in May he was strong and well. The messages he delivered during the short time he remained in America will always be a great inspiration to the Church. Does it not seem as if God was leading and using Dr. Hoy in a very special way and for His special purpose?

THE OUTLOOK OF MISSIONS CIRCULATION, 13,812

"Outlook of Missions Week of Third Reformed Church, Youngstown, Ohio, was a brilliant success. The pastor advertised the week. The playlet, 'A Lookout for the Outlook of Missions,' was presented on Sunday evening. This was greatly appreciated by all and prepared the way for the workers.

"The W. M. S. divided the congregation into ten groups; for each group a worker was assigned. Every family in the congregation and some without were visited

by these workers. They talked **OUTLOOK OF MISSIONS** and took subscriptions.

"Mrs. E. D. Wettach, our newly-elected president, had a little porch party for the workers when the reports of the canvassers were made. Sixty-four subscriptions were received. A most delightful afternoon was spent together and, of course, every one happy over the week's work."

MRS. W. E. CLENDENIN.

Youngstown, O.

LIFE MEMBERS AND MEMBERS IN MEMORIAM

Mrs. R. ELLA HAIN, *Secretary*

THE first year of the Triennium has passed two months ago, yet I cannot refrain from commending the Secretaries of this Department on the splendid work they have done. Ninety-eight (98) new Life Member Stars have been added to our Service Flag and sixty-three (63) Gold In Memoriam Stars. With a good beginning the first year we ought to be encouraged to greater zeal during the second and third years and reach more than our goal of 300 Stars by the end of the Triennium.

Recently I have had several requests for instructions in making a Service Flag for Classical Societies. In THE OUTLOOK OF MISSIONS were published full instructions for the making of Service Flags for the Societies. Any one desiring to make a flag at any time will find the necessary directions by referring to the issue for April, 1919, page 190. Some of the Societies have new Secretaries for this department who do not seem to understand that I have nothing to do with Life Members and Members In Memoriam for the Local, Classical or Synodical Societies. This department is exclusively for L. M. and M. in M. of the *General Synodical Society*. Only the L. M. or M. in M. of the General Synod's Society are represented on our Service Flag of the W. M. S. G. S. The annual reports sent in by the Secretaries were very confusing because a number of them contained names of persons who were Life Members of Local, Classical or Synodical Societies, instead of summarizing only the names of those who belonged to the General Synodical Society. Will the Secretaries please make note of this so that next year the annual reports may be sent in correctly?

Another question that troubles some Secretaries—is the matter of dues. If a person becomes a Life Member of the W. M. S. of General Synod they are *NOT* exempt from paying their per capita dues in their local Missionary Society. Life Membership in the W. M. S. of G. S. has no relationship whatever to the membership of a Local, Classical or Synodical Society.

In filling out the Membership blanks to send to me will you please print the letters of the name of the person you are reporting? I have been put to extra correspondence frequently about the exact name that I am to put on the Certificate. Often it is impossible to distinguish whether a letter is an L. S. or T, or an N. U. W. V. or R., etc., and so I am unable to fill out the Certificate until I write and inquire what the letters are. If the name of the new member were printed in clear capital letters I feel much of this inconvenience would be eliminated. Of course, if any of the Secretaries have access to a typewriter—filling out the blanks with typewriter would be the better way.

Following are the names of Members added to this Department from December 11th, 1920, to June 1st, 1921:

LIFE MEMBERS

- | | |
|--|---|
| Mrs. Henry Mach, Canton, Ohio. | Mrs. H. L. Raup, Shamokin, Pa. |
| Miss Mary Offenburger, Canton, Ohio. | Mrs. D. B. Hendricks, North Wales, Pa. |
| Miss Anna Enzmann, Canton, Ohio. | Mrs. S. R. Bridenbough, Oak Lane, Pa. |
| Mrs. Lucy A. Gardner, York, Pa. | Miss Kate I. Hansen, Logan, Kans. |
| Mrs. Susan Lerch, Bath, Pa. | Mrs. S. Moun, Salisbury, Pa. |
| Mrs. Amy School DeGroot, Allentown, Pa. | Mrs. Morgan Dickey, Berlin, Pa. |
| Mrs. Lydia Custer, North Wales, Pa. | Mrs. C. H. Hay, Berlin, Pa. |
| Mrs. E. E. Rinker, East Mauch Chunk, Pa. | Miss Anna Yutzey, Grantsville, Md. |
| Mrs. J. Albert Beam, Tiffin, Ohio. | Mrs. Henry Knight, Knox, Pa. |
| Mrs. Matilda Accola, New Philadelphia, Ohio. | Miss Helen Bareis, Canal Winchester, Ohio. |
| Miss Ella Klumb, Milwaukee, Wis. | Mrs. J. I. Morris, Bangor, Pa. |
| Mrs. W. L. Gross, Wooster, Ohio. | Mrs. E. E. Althuse. |
| Mrs. Edna Trinter, Vermilion, Ohio. | Mrs. Conrad Kohler, Rochester, N. Y. |
| Mrs. Trangott Uhlen, Rochester, N. Y. | Mrs. Leah F. Mauger, Upper Sandusky, Ohio. |
| Mrs. Minnie M. Moomaw, Sugar Creek, Ohio. | Mrs. Martha Emma Deitz, York, Pa. |
| Mrs. Frank Leisy, Wooster, Ohio. | Mrs. Dora Miller, Canton, Ohio. |
| Mrs. Frances A. May, Sioux City, Iowa. | |
| Mrs. Paul J. Dundore, Greenville, Pa. | |
| Mrs. C. M. Zenk, Sauk City, Wis. | |
| Miss Dora Schad, Tamaqua, Pa. | |
| Mrs. George W. Butz, Bellefonte, Pa. | |
| Miss Anna J. Groh, Carlisle, Pa. | |
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| Mrs. E. D. Wettach, Youngstown, Ohio. | |
| Miss Anna Schmidt, Xenia, Ohio. | |
| Miss Mary Belle Hawkins, Xenia, Ohio. | |
| Mrs. H. E. Schmidt, Xenia, Ohio. | |
| Mrs. W. A. Fike, Wooster, Ohio. | |
| Miss Katharine Omwake, Greencastle, Pa. | |
| Miss Ida V. Hull, Harrisburg, Pa. | |
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| Mrs. Jacob H. Seem, Bath, Pa. | |
| Mrs. Charlotte Mohler, North Canton, Ohio. | |
| Mrs. Mary A. Reimert, Allentown, Pa. | |
| Mrs. Lillian Clymer, Allentown, Pa. | |
| Miss Anna Froelich, Frederick, Md. | |
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| Mrs. Rosina Shaffer, Greencastle, Pa. | |
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| | Mrs. John Rumpf, Philadelphia, Pa. |
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| | Mrs. J. E. Freeman, Allentown, Pa. |
| | Mrs. Margaret J. Snyder, Hagerstown, Md. |
| | Mrs. Sarah A. Light, Lemasters, Pa. |
| | Rev. William A. Reimert, Yochow City, China. |
| | Mrs. Elizabeth H. Moschel, Washburn, Ill. |
| | Mrs. Anna Miller Foltz, Hagerstown, Md. |
| | Mrs. Martha A. Hewyett Ingram, Cavetown, Md. |
| | Mrs. Ella Wyss, Shanesville, Ohio. |
| | Mrs. Sarah A. Albertson, St. Johns, Pa. |
| | Miss Minnie Schnieder, Warren, Ohio. |
| | Mrs. David R. Raiser, Tiffin, Ohio. |
| | Mrs. Isabelle Orr Herman, Miamisburg, Ohio. |
| | Mrs. Christian Sandaw, Cheviot, Cincinnati, Ohio. |
| | Mr. Christian Sandaw, Cheviot, Cincinnati, Ohio. |
| | Mr. Louise Koenig, Louisville, Ky. |
| | Hon. M. A. Foltz, Chambersburg, Pa. |
| | Mrs. Esther Shuey Snyder, Apple Creek, Ohio. |
| | Mrs. Caroline B. Reigner, Chambersburg, Pa. |
| | Elder A. T. Delap, Lexington, N. C. |

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 Rev. Malcolm P. LaRose, Lionville, Pa.
 Mrs. Rebecca Hollinger.
 Miss Katherine Hassel, Sharon, Pa.
 Mr. Henry Knight, Knox, Pa.
 Mrs. Raymond J. Schoch, Mt. Bethel, Pa.

NOTE

The Editor has word that Mrs. Hahn met with an accident recently, which resulted in a broken right arm, besides other injuries. She requests the women who are looking for certificates of Life Membership to be patient with the delay caused by the accident. Mrs. Hahn will not be able to use her arm for eight weeks.

ST. MATTHEW 26: 13.

"Verily I say unto you, wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

"College Avenue"

Don't forget, the trolley you took when you left the Conference was marked "C A." That's the nth power of hospitality. It stands for "Come Again." Better still "Come Always."

THANK OFFERING DEPARTMENT

Mrs. Allen K. Zartman

1354 Grand Avenue

Dayton, Ohio

Interesting Figures from the Thank-Offering Department, May 1st, 1921

MRS. A. K. ZARTMAN, *Secretary*

It is with gratitude and rejoicing that we publish the following facts relative to the report of the thank offering:

We have more than raised one-third of the \$100,000 which we desire to accomplish in the present triennium.

To lay such an offering at the feet of our loving Master as a tangible evidence of our gratitude and love will rejoice the heart of every thank-offering secretary, as well as all who have had a part in giving this offering.

Synod	W. M. S.	Y. W. M. A.	Mission Band	Total
Eastern	\$8,798.92	\$313.06	\$348.40	\$9,260.38
Ohio	7,004.55	875.78	53.52	7,933.85
Pittsburgh	3,990.46	327.07	87.64	4,405.17
Potomac	4,672.31	138.96	89.59	4,900.86
Central	3,435.88	290.73	97.02	3,823.63
Southwest	2,132.64	296.46	46.06	2,476.16
Interior	775.20	775.20
Synod of N. W.	1,037.07	89.00	39.21	1,165.28
German Synod E.	391.63	391.63
Total	\$32,238.66	\$2,332.06	\$561.44	\$35,132.16

Classes giving largest amounts:

Tuscarawas	\$2,219.65
Allegheny	1,542.39
Miami	1,541.07
Philadelphia	1,462.40
Tiffin	1,321.61
St. John's	1,255.84
Westmoreland	1,227.33
Eastern Ohio	1,163.65
Increase this year over last..	\$9,351.68
Per Capita, W. M. S.	\$1.66
Y. W. M. A.98
Largest per capita:	
W. M. S. Northwest Synod	\$3.79
Y. W. M. A. Southwest Synod...	2.11

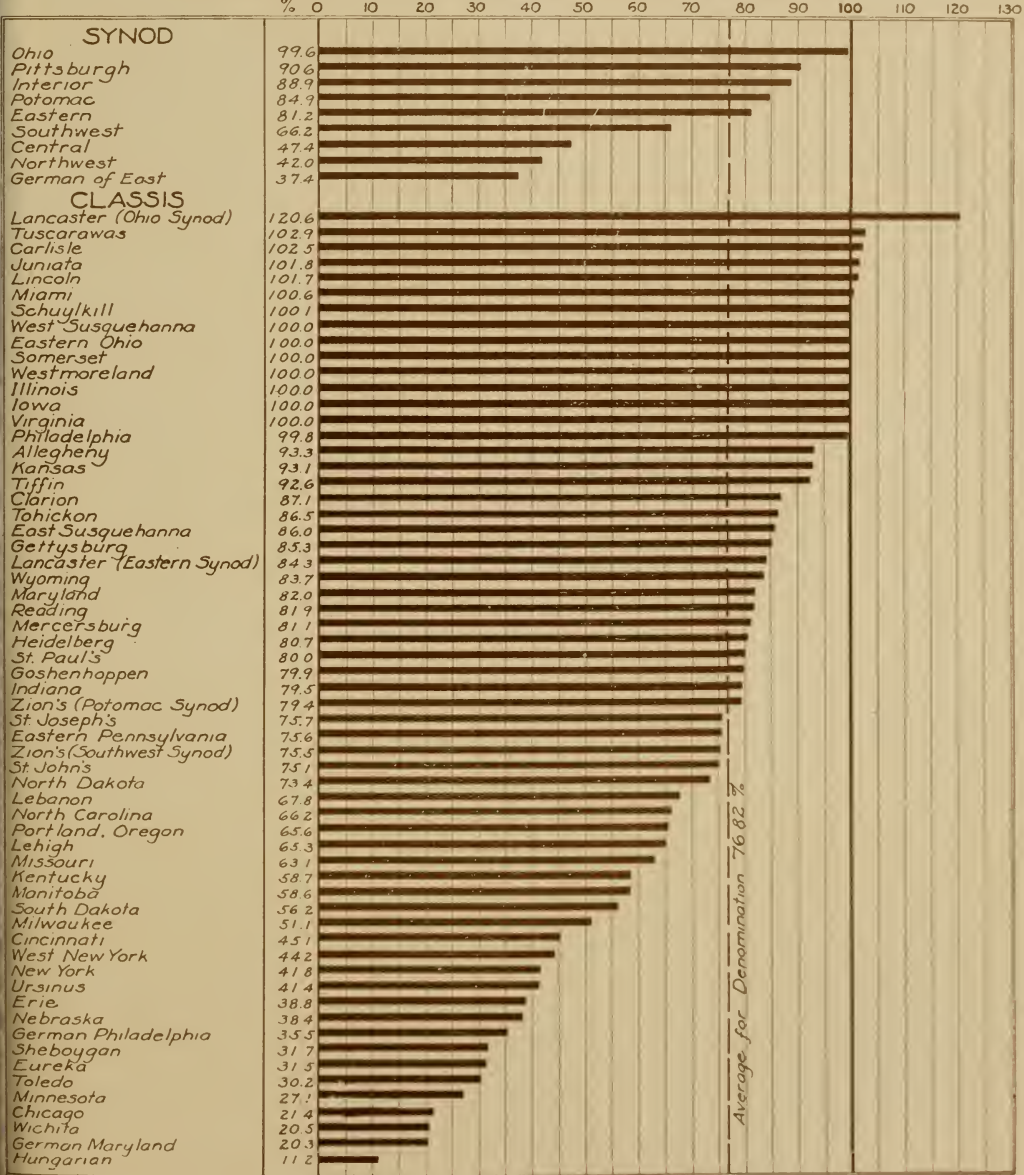
Since the compilation of the above report, as sent in by the Synodical Thank Offering Secretaries, the amount of \$1,023.29 has been paid into the treasury according to Mrs. Anewalt's latest report for the Thank Offering Fund. This amount added to \$35,132.16, makes the total Thank Offering for this year \$36,155.45.

HOME MISSIONS AND FOREIGN MISSIONS APPORTIONMENTS PAID

Classical Year, June 1, 1920 to May 31, 1921

Paid for Home Missions on Apportionment, \$ 207,171.57 or 79%
 Paid for Foreign Missions on Apportionment, 196,445.56 or 75%
 Paid for both by entire denomination, 403,617.13 or 77%

PERCENTAGES PAID FOR HOME AND FOREIGN MISSIONS



THE BOARDS OF MISSIONS OF GENERAL SYNOD

Headquarters: Fifteenth and Race Streets, Philadelphia, Pa.

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Meetings,
Annual Board Meeting, first Tuesday in March. Executive Committee meetings are held monthly except in July and August.

FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

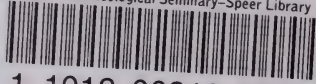
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Corresponding Secretary,
Mrs. H. D. Hershey, Irwin, Pa.
Treasurer,
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Secretary of Organization in German Synods,
Miss Ruth Nott, 1192 Ninth street, Milwaukee, Wis.
Secretary of Temperance,
Mrs. Conrad Clever, Hagerstown, Md.
Printing Committee, Chairman,
Mrs. C. A. Krout, 240 S. Washington street, Tiffin, Ohio.
Historian,
Mrs. Daniel Burghalter, 272 E. Market street, Tiffin, Ohio.

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Outlook of Misisions

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